Four Noble Truths

(*Caturàrya Satyaya*)

By

Rerukàne Candavimala Mahà thero

Translated

By

D. J. Percy Silva

Non-Commercial Distribution

Contents

Translator's note 7

Preface 9

Four Noble truths 13

The value of realising the four noble truths 15

Two modes of discourse 25

Difference between the absolute and conventional 31

Four noble truths 35

1. Truth of suffering 41

Aggregate of corporeality 42

Twenty four derived corporeality 45

Aggregate of feeling 52

Aggregate of perception 54

Aggregate of formations 56

Aggregate of consciousness 60

Suffering in the five aggregates 63

Four-fold nature of suffering 64

Non-Commercial Distribution

Suffering of the *brahmas* 66

Suffering in the deva world 69

Suffering in the human world 72

Suffering in hell 81

Twelve modes of the truth of suffering 89

2. Truth of the cause of suffering 105

Craving and its variations 106

The reason for attachment to the five aggregates which is a heap of suffering 108

How craving causes suffering 112

How craving causes the suffering in the future becoming 116

Four modes of the cause of suffering 126

3. Truth of the cessation of suffering 138

Nibbàna 140

Two types of happiness 141

Supremacy of the happiness in Nibbàna 145

Non-Commercial Distribution

The scope of Nibbàna 146

How Nibbàna is attained? 148

Various types of Nibbàna 149

Nibbàna and the person 151

Four Characteristics of Nibbàna 152

4. The truth of the path leading to the Cessation of suffering 157

The noble eightfold path 166

Right view 168

Ten-fold right View 170

Catusacaa Sammàdiñ 179

Right thought 183

Right speech 187

Right action 189

Right livelihood 191

Right effort 192

Non-Commercial Distribution

Right mindfulness 195

Right concentration 197

How eight path factors are divided into aggregates? 199

How the supramundane path can be attained 200

The four qualities of the path leading to the cessation of suffering 202

Types of truths 208

The true four-fold functions 211

Non-Commercial Distribution

Translator's Note

This is my fifth attempt at translating books written by the **Most Venarable Rerukàne Chandavimala Mahà thero**. Although this book "**Caturarya Satyaya**" had already been translated by another person, **The Venerable Kirioruve Dhammànanda Mahà thero** encouraged me to do this probably for the sake of completion of my work and also for exclusive distribution outside Sri Lanka.

Standard practices regarding the writing of Pali words in Roman script have been followed. There has been no attempt to translate words such as Buddha, Dhamma, Saïgha, Tathàgata, Bhikkhu and Nibbàna. They have been treated as English words, and, also written using the first letter in capital as a mark of respect. Also, when the Buddha has been referred to by a pronoun such as **He** it is spelt with the first letter in capital. Dhamma with a capital '**D**' is the teaching of the Buddha. The word dhamma with a simple'**d**' is translated as worldly things.

Certain Pali words such as *Sàsana* (dispensation of the Buddha), *Kamma* (action) and *Saïsàra* (cycle of births and deaths) have been translated at the first occurrence but the Pali words are sometimes used thereafter because it is felt that they convey a better meaning even to the readers of Buddhist text in English. Any words in the text which are not considered to be English are written in

Non-Commercial Distribution

italics. Names are not considered to have a language, and as such, italics are not used even if they are not English sounding.

This is considered an English document and as such all Buddhist Pali terms are translated where equivalent English terms can be found. However in some cases the Pali terms are also given in parenthesis at their first occurrence because the reader may be more familiar with the Pali term, eg, loving kindness (*Metta*) and dependent origination (*Pañicca Samuppàda*).

Some foot notes are not from the original book but are explanations of the translation.

D.J.Percy Silva

223/25D Parklane Residencies

Katuwana Road

Homagama

Sri Lanka.

Non-Commercial Distribution

PREFACE

Usually people have an erroneous understanding about beings such as humans and animals and other objects of the world. They incorrectly comprehend a series of actions which are not materials as material objects, collections of small substances as huge objects, a collection of elements which does not have the nature of a being or person as beings and persons, what is impermanent as permanent, what is inauspicious as beautiful, suffering as pleasure, cause of suffering as cause of pleasure and the real pleasure and the practice leading to it as a great danger. The Tathàgata knew and proclaimed these, as they really are. The nature of the world[1] as seen by the Tathàgata is referred to as *âryasatya* (noble truth).

The person who has wrong notions about conditions in the world would think and act accordingly, believing them to be the absolute truth and would discern the noble truth of the Tathàgata as false. For this reason alone it is very difficult for them to comprehend this Dhamma. **The ultimate essence of Buddha Dhamma is the four noble truths. Therefore, if one is to be a true Buddhist he should have some knowledge of the four noble truths.** Not only the lay Buddhists, even the majority of the ordained do not even have a silhouette

[1] World here is not only the earth but the universe.

Non-Commercial Distribution

type of knowledge of the noble truths. These four noble truths are not a Dhamma that can be comprehended by oneself without the assistance of another. Books should be written in a manner which is easy to comprehend, so that Buddhists can understand this Dhamma at least to some extent. Such books are not available. We compiled this book with great effort and to the best of our knowledge in order to help the Buddhists gain some knowledge of the noble truths.

Even among the books of commentaries, only the commentary called 'Sammohavinodanã' in Vibhaïga Pakarana and 'Visuddhi magga' give a long description of the four noble truths. Generally, people who do not know Pali may not be able to use them. Knowing Pali alone does not make it an easy task to read them and understand the four noble truths. Four noble truths are described in various books in a manner suited for comprehension by those well versed in the examination of *Paramatta Dhamma*[2] found in the Dhammasaïganã Pakaraõa. Those who read books with the idea that their true meaning can be comprehended by knowing the Pali language alone, without a prior knowledge of the *Paramatta Dhamma* will end up in the delusion 'I know' without really knowing. Such a delusive state is more dangerous than not knowing at all. These days there are

[2] **Components of the universe**. This has been coined by the translator and may not be familiar to the reader.

Non-Commercial Distribution

many who have learnt Pali, read books and are so deluded.

Our intention was to compile a book for those who do not have a prior knowledge of Pali and the examination of *Paramatta Dhamma,* but be able to acquire a pure knowledge of this Dhamma at least to some extent. Therefore, we have not taken the path taken by the likes of Sammohavinodhaõã in describing the four noble truths but have taken a different path. Whichever way it is written, we have taken into consideration the need for the reader to understand each point easily.

Books on the profound Dhamma cannot be written easily so as to give the meaning and intellectual satisfaction like in the case of the reader of a novel who would effortlessly enjoy the meaning and the story. Therefore, the reader should also attempt to comprehend the Dhamma without merely expecting to understand Dhamma due only to the glory of the skill of the orator or writer. Those who are desirous of knowing the four noble truths should read this book over and over again unlike a novel which is read once or twice and discarded. He should retain in the mind the facts given in the book and reminisce again and again. If so, anyone who knows English can acquire a good knowledge of the four noble truths with the help of this book.

Non-Commercial Distribution

May everyone read this book lovingly, learn the four noble truths, become a true Buddhist, attempt to overcome the suffering in *Saïsàra* and attain Nibbàna!

Rerukàne Candavimala Thero

Sri Vinayalankàràmaya

Pokunuvita

Sri Lanka

2490/1947 Thursday 6th February

Four Noble truths

Non-Commercial Distribution

Namo tassa bhagavato arhato sammà Sambuddhassa

Catu sacca§ pakàsetvà catumaggaphale subhe,
patiññhapetvà saïsàrà yo tàresi bahujjane.

Ta§ lokanàtha§ sugata§ dhamma¤ca tena desita§
saïgh¤ca orasa§ tassa abhivandàmi sàdara§.

Our omniscient, all compassionate, blessed, *arahat*, *Sammàsambuddha* did complete with great suffering; the thirty perfections such as alms giving over a period of four *Asankkheyya* (1 and 140 zeros) and one hundred thousand aeons and realised/penetrated the pre-eminent four noble truths to defeat the five-fold *Màra* (tempter) and attained omniscience in order to deliver the four noble truths to the collection of beings, who for a long time were floating here and there in *Saïsàra,* devoid of any help, because of their not realising the four noble truths while being caught in fearful and difficult suffering of birth, decay, aging, death, sorrow, lamentation and birth in hell, animal, *Peta* (departed unhappy spirits) and *Asura* (demon) realms.

The first Dhamma discourse delivered seven weeks after attaining *Sammàsambuddhahood* at Isipatana, in Benaris to the five ascetics, *devas* and *brahmas* from tens of thousands of galaxies; on the invitation of *brahmas* was also on the four noble truths Dhamma. "**The only**

Non-Commercial Distribution

unfailing means of overcoming suffering and attaining Nibbàna for the being traversing the *Saïsàra* is, realistically comprehending the four noble truths" is the teaching of the blessed one. If someone says that it is possible to arrive at Nibbàna and overcome suffering without realising the four noble truths, the Tathàgata has stated by:-

Seyyathàpi bhikkhave, yo eva§ vadeyya, aha§ khadirapattàna§ và salalapattàna§ và àmalaka pattàna§ và puña§ karitvà udaka§ và talapatta§ và àharissàmãtã neta§ ñhànà§ vijjati. Evameva kho bhikkhave; yo eva§ vadeyya, aha§ kho dukkha§ ariyasacca§ yathàbhåta§ anabhisamecca dukkhasamudaya§ ariyasacca§ yathàbhåta§ anabhisamecca dukkhanirodha§ ariyasacca§ yathàbhåta§ anabhisamecca dukkhanirodhagàminã pañipada§ ariyasacca§ yathàbhåta§ anabhisamecca dukkhassanta§ karissàmãtã neta§ ñhàna vijjati".

that it is an untruth.

"Bhikkhus, if someone says, I will make a cup out of Kihiri leaves, Asoka leaves or Nelli leaves[3] and carry water or carry a palm leaf in it; there is no reason how it could be done, likewise if someone says I will end suffering without realistically comprehending the noble truth of suffering, without realistically comprehending

[3] These are all small leaves.

Non-Commercial Distribution

the noble truth of the cause of suffering, without realistically comprehending the noble truth of the cessation of suffering and without realistically comprehending the noble truth of the path leading to the cessation of suffering; there is no reason that it will happen." Is its meaning.

The value of realising the four noble truths

Attaining *Sotàpatti* (stream entry), attaining *Sakadàgàmi* (once return), attaining *Anàgàmi* (non-return), attaining *Arahat* (holiness), *pacceka* Buddha[4] or Sammàsambuddha status is realising the four noble truths in various degrees. The person who realises the four noble truths realistically for the first time will instantly rise up from the immature status of a worlding (*Putujjana*) and become a person included in the category of noble beings of the Tathàgata. He is called a *Sotàpanna* (stream enterer).

The *Sotàpanna* will never again in the future be born in hell because of his power of knowledge of vision of the truth. Even if he is born again in the *Saïsàra,* he will not be re-born more than seven times. He overcomes the suffering of birth, decay, death after seven births. He will be left with only the little suffering of birth, decay and death to be experienced in those seven births.

[4] A person who attained holiness without being a disciple of a Sammàsambuddha.

Non-Commercial Distribution

Future is a very long period. It cannot be estimated in days, months, years or even aeons. There is no end to it. There is no limit to the number of times each person will be repeatedly born during this long period. There is no limit to the number of times to be born in hell. Therefore, the aggregate of suffering to be experienced in the future is very much. The mild suffering that a *Sotàpanna* has to experience is comparatively a small thing.

Once the blessed one picked up a little dust at the tip of his finger nail, showed it to the bhikkhus and inquired. "Bhikkhus, which is more, the dust on my finger nail or the sand in the earth." The Bhikkhus said. "*Bhante* blessed one! The dust in your finger nail is very little. The sand on earth is very much. The dust in the finger nail is not even thousandth, ten thousandth or one hundred thousandth of the sand on earth. Then the Buddha stated:-

"Evameva kho bhikkhave! Riyasàvakassa diññhi sampannassa puggalassa abhisametàvito etadeva bahutara§ dukkha§ yadida§ parikkhiõa§ pariyàdinna§ appamattaka§ avasiññha§ neva satima§ kala§ upeti, na sahassima§ kala§ upeti, na satasahassima§ kala§ upeti, purima§ dukkhakkhanda§ parikkhiõa§ pariyàdinna§ upanidhàya yadida§ sattakkhattuparamatà".

"Bhikkhus, the suffering overcome by the noble *Sotàpanna* is very much. The remaining suffering is very

Non-Commercial Distribution

little. It is not even a hundredth part, thousandth part or one hundred thousandth part of the suffering alreadyovercome".

This matter has been stated in several suttas of the Abhisamaya saïyutta and Sacca saïyutta. As the realisation of the four noble truths brings about such independence, there is nothing as valuable as the knowledge that realistically comprehends those truths, not only in the human world, but also in the *deva-brahma* worlds. Therefore, it was stated:-

"***Pathavyà ekarajjena saggassa gamanena và***

Sabbalokàdhipaaccena sotàpatti phala§ vara§"

'The fruit of *Sotàpatti* is greater than universal kingship, going to heaven or becoming the ruler of the whole world', is its meaning. The fruit of *sotàpatti* is the result of the realisation of the noble truths.

If someone acquires the knowledge resulting in the realisation of the four noble truths, there is no greater benefit. Many humans who lived during the time of the Buddha and periods close to it realised the four noble truths, attained Nibbàna and overcame suffering. On account of this many left great wealth, wife and children whom they loved as much as their lives and were ordained. Almost every one of the lay and ordained of the present era is deluded, become slaves of craving and compete to become rich without even thinking about

Non-Commercial Distribution

realisation of the four noble truths. Therefore, the present householders do not reap the real benefits of the dispensation of the omniscient one. Whatever the lay be, the ordained section should make special effort regarding this. The purpose of ordaining is that alone. Therefore, the Tathàgata stated as follows:-

"Yehi kevi bhikkhave! atãtamaïóàna§ kulaputtà sammà agàrasmà angàriya§ pabbajiïsu. Sabbe te catunna§ ariyasaccàna§ yathàbhåta§ abhisamayàya. Ye hi pi kevi bhikkhave! Anàgatamaïóàna§ kulaputtà sammà agàrasmà angàriya§ pabbajissanti. Sabbe te catunna§ ariyasaccàna§ yathàbhåta§ abhisamayàya. Ye hi pi kevi bhikkhave! Etarahi kulaputtà sammà agàrasmà angàriya§ pabbajanti Sabbe te catunna§ ariyasaccàna§ yathàbhåta§ abhisamayàya".

"Bhikkhus, did some householder's son properly leave lay life and ordain in the past, they all did so to realistically comprehend the four noble truths. Bhikkhus will some householder's son properly leave lay life and ordain in the future, they will do so to realistically comprehend the four noble truths. Bhikkhus does some householder's son properly leave lay life and ordain at present, they will do so to realistically comprehend the four noble truths". Is its meaning.

It is the idea of the omniscient, all compassionate Buddha that the persons who have so far not realised the four noble truths Dhamma should leave aside everything

Non-Commercial Distribution

and make effort lovingly and purposefully to realise the four noble truths. Therefore, one day, he addressed the Bhikkhus and inquired. "Bhikkhus, what should be done if the clothes worn or the head catches fire? How should one behave?" Then all the bhikkhus said, "*Bhante* when the clothes worn or the head is on fire one should make effort with great purpose and extinguish it". Then the blessed one said.

"âditta§ bhikkhave! cela§ và sãsa§ và, ajjhupekkhitvà, amanasikaritvà anabhisame tàna§ catunna§ ariyasaccàna§ yathàbhåta§ abhisamàya, adhimatto chando ca, vàyàmo ca, ussàho ca, ussoëhi ca, appañivànã ca, sati ca, sampja¤¤aca karaõãya§."

"Bhikkhus, as you should not act with equinimity regarding the burning clothes or head, you should have the desire, effort, zeal, mindfulness and intelligence to realise the four noble truths not yet realised".

When clothes worn or head catches fire the greatest danger that can befall, if ignored is death on one occasion. Death will not occur on seven or eight, ten-twelve occasions due to one fire. If the four noble truths are not realised, the number of times a beings is born and face death cannot be estimated. If death is allowed to occur once and effort is made on that occasion to realise the Dhamma, innumerable deaths in the future will not occur. Will be free from them. That is why the Tathàgata

Non-Commercial Distribution

stated that one should strive to realise the four noble truths even when the clothes or the head is on fire.

One day the Tathàgata addressed the Bhikkhus and stated thus. "Bhikkhus, if someone comes to a person with a life expectancy of a hundred years and says 'man' come here. When you come with me, you will be pierced with a hundred pointed staffs daily in the morning, during the day time and in the evening. After being pierced with three hundred iron staffs daily for a hundred years you will realise the four noble truths. It is suitable for the man to realise the four noble truths even in this manner. Why is it so? Bhikkhus in this *Saïsàra* without a beginning, the number of piercings from iron staffs, swords, and axes is countless. Still I am not asking you to realise the four noble truths by such suffering. I ask you to realise the four noble truths amidst happiness and well being".

If the effort made to realise the four noble truths is not hundreds of thousands of times more fruitful than, nourishing the body, feeding the family, enjoying the five sensuous pleasures, becoming rich, becoming famous, gaining praise and is something to be done by those who have nothing to do or is something fruitless; the omniscient, all compassionate Buddha will not extol it with such great emphasis. It is so stated because it is more fruitful. Therefore, may all those who accept the words of the Buddha endeavour according to one's

Non-Commercial Distribution

capability and realise the truth! Further the Tathàgata once stated.

"Ye hi keci bhikkhae! Anukampeyyàtha. Yeca sotabba§ ma¤¤eyyu§, mittà và amaccà và ¤àti và sàlohità và, te vo bhikkhave catunna§ ariyasaccàna§ yathàbhåta§ abhisamayàya samàdapetabbà nivesatabbà patiññhapetabbà"

"Bhikkhus, do you show sympathy towards anyone. Do your friends or neighbours or relatives or blood relatives accept your word? Do engage and establish them in the realistic comprehension of the four noble truths". As the Tathàgata has so stated, do establish your associates also, without stopping at attempting to comprehend the four noble truths yourself only. There are many people in the world who are engaged only in the enjoyment of the five sensuous pleasures, due to ignorance about the value of realising the four noble truths. Explaining the benefits of realising the four noble truths and engaging them in it is of immeasurable help to them.

It is only the *Sammàsambuddhas* and *Pacceka* Buddhas, who have completed perfection over many aeons, who are capable of realising the four noble truths with self strength without the assistance of someone else. No pundit other than them can self realise these four truths. Therefore, during the Buddhaless periods (*Abuddhotpàda kàla*) the words "four noble truths" cannot even be heard leave alone knowing them. These

Non-Commercial Distribution

can be heard only during Buddha periods (*Buddhotpàda kàla*). The present time when the dispensation of the Buddha exists, is a period when the four noble truths can be heard of. Having obtained a human status, it is a great loss to spend time only in enjoying five sensuous pleasures which can be had at anytime and are even enjoyed by animals, and not realise this Dhamma at least to some extent. Whatever the possibility of realistically comprehending the four noble truths and attaining the paths and fruits may be, it is possible to acquire some knowledge of the four noble truths by reading books such as this. It will result in the realistic comprehension in the future and overcome suffering in *Saïsàra*. Therefore, may this be read lovingly!

Words and phrases in the world that realistically express sayings such as this statement is true and his statement is true are called the truth. What is meant by **"Four noble truths"** is not simply four words or phrases which realistically express something but four ultimate natural aspects. The four natural aspects called the four noble truths are not something not in us and found in a world far away but are four Dhamma found within us. Therefore, the Tathàgata stated to the deva "**Rohitassa**":-

"Imasmi§yeva vyàmamatte kalebare sasa¤¤imhi samanake loka¤ca pa¤¤àpemi lokasamudaya¤ca, lokanirodha¤ca, lokanirodhagàmini¤ca pañipada§"

Non-Commercial Distribution

"In this body about a fathom in size, having perception and mind is also the world. Is also the cause of the world. Is also the cessation of the world. Is also the path leading to the cessation of the world". What are expressed by names such as world, cause are the four noble truths.

Although found in close proximity to us, it is very difficult to realise those four noble truths. The Tathàgata thus stated it to Ananda by a simile. One day Ananda *thero* on his alms round in the city of Vaisàli, saw the Licchavi princes shooting arrows through a key hole without a single failure, during a training session and the *thero* on his return to the temple, informed the Buddha of this. Then the Buddha inquired. "Ananda what is more difficult of the two; shooting arrows through a key hole from a distance or shooting a piece of horse hair split in seven, kept five hundred fathoms away with another such piece so as to hit the end of the first piece". Ananda thero said. "*Bhante*, it is more difficult to shoot a piece of horse hair split in seven at another such piece". Then the Tathàgata stated. "Ananda if someone realises the four noble truths of **suffering, cause of suffering, cessation of suffering, path leading to the cessation of suffering,** it is a more difficult task than shooting a split horse hair kept at a distance with another piece of split horse hair". The difficulty in realising the four noble truths should be understood from this simile.

Non-Commercial Distribution

The words used to make others comprehend the four ultimate aspects of Dhamma named the four noble truths by the likes of the Buddha is called the discourse on the four noble truths. The word '**Dhamma**' has many meanings. Sometimes the discourse is referred to as Dhamma. Therefore, the matter may be confused by thinking that the four noble truths Dhamma and the discourse on the four noble truths are the same. To avoid this, it must be borne in mind at the outset that the four noble truths Dhamma is one and the discourse is another. If the four noble truths Dhamma is to be delivered in completion, it will be a discourse consisting of innumerable words and examinations of Dhamma. The Buddha has stated this as:

"Dukkha§ ariyasaccanti bhikkhave! Mayà pa¤¤atta§ tattha aparimàõà vaõõà, aparimàõà vya¤janà, aparimàõà saïkàsanà".

Two modes of discourse

The Buddha adopts two modes of discourse as **ordinary discourse and *Sàmukkaïsika* discourse** in delivering the four noble truths. Among them the brief discourses made at various places are the ordinary discourses. What

Non-Commercial Distribution

is found in the present day books are also ordinary discourses.

When a person with causal conditions required to instantly attain Nibbàna comes to the Buddha, the Tathàgata will purify and activate his mind with stories on liberality, morality and finally deliver a detailed discourse on the four noble truths Dhamma. Listening to this discourse and directing the mind to it, some among the persons with causal conditions will attain *Sotàpatti, Sakadàmi, Anàgàmi* or *Arahat* states. This discourse showing the four noble truths is called ***"Sàmukkaïsika discourse".***

The highest among the discourses by the Buddha is the *Sàmukkaïsika* discourse. It is a long discourse consisting of hundreds of thousands of words. No person other than the Buddha can utter so many words on one occasion. The Buddha is a marvellous person. His discourses are also marvellous. As He is able to speak very fast His discourses are very long. His delivery when transferring merit to benefactors who offer alms, if done slightly longer than usual is about the size of **Dãgha nikàya** and **Majjhima nikàya**. Discourses delivered to people who visit the temple in the evening are as long as the **Saïyutta nikàya** and **Anguttara nikàya** combined. Although the people who listen to the very long *Sàmukkaïsika* discourse realise the truth, no one will remember it in a manner that enables them to deliver it

Non-Commercial Distribution

as done by the Tathàgata. Therefore, that discourse is not included in any book found today. That discourse is made only by the Tathàgata. Although the discourse is made like a river flowing from a mountain, uttering many words during the time taken by an ordinary person to utter one word, the speed of delivery does not make listeners not understand it. This discourse embeds in the minds of listeners without leaving out a single word. It is also a miracle of this discourse.

The easiest way to realise the four noble truths is by listening to the *Sàmukkaïsika* discourse by a Buddha. This is why Buddhists are used to making wishes to listen to Dhamma from a Buddha arising in the future and attain Nibbàna.

There is something to be conveyed to the present day Buddhists in this connection. It is mentioned here even though it does not belong to the subject of noble truths.

Present day Buddhists construct temples, retaining walls for bodhi trees, residences for the Saïgha, wells and ponds; organize Dhamma discourses, *Pàritta* chanting ; give alms, protect morality and expect to attain Nibbàna by listening to Dhamma from the Maitree Buddha arising in the future, owing only to the merit of such actions. This may sometimes enable them to see the Maitree Buddha. May have the opportunity to listen to Dhamma from that Buddha. Yet, such merit will be insufficient to attain Nibbàna. It is true that many beings

Non-Commercial Distribution

attain paths and fruits such as *Sotàpatti* instantly by listening to Dhamma from a Buddha. Yet as lotus buds insufficiently matured will not blossom due to the rays of the sun, those who do not have causal conditions for acquiring paths and fruits will not acquire them and attain Nibbàna even by listening to Dhamma from a Buddha. The perfections should be complete to acquire paths and fruits by listening to Dhamma from the Buddha.

The bird that wishes to eat the delicious fruit on a tree should have wings to get to the tree and a beak to pierce the fruit. The bird can never enjoy the fruit with only one of these two. Similarly the person who wishes to enjoy the ambrosia (*Amurta*) consisting of paths, fruits and Nibbàna should have a portion of the perfections, like the wings capable of taking him to the Buddha which is like the tree bearing the fruit of ambrosia and another portion of perfections like the bird's beak to consume the fruit of ambrosia.

The wholesome acts such as giving alms performed by the present day Buddhists result in merit capable of causing birth in a happy state and avoiding unhappy states. If the beings full of demerit and devoid of merit are born in hell in the future, they will not even be aware of the arising of whatever number of Buddhas. Beings born in happy states due to merit causing such birth, can meet the Buddha if arisen. Can listen to Dhamma from

Non-Commercial Distribution

Him. Therefore, wholesome acts such as giving alms are matters that help in seeing a Buddha. They are like the wings of the bird that wish to enjoy the fruit. Those who have completed only the portion of perfections like the bird's wings and not completed the portion like the bird's beak will not be able to realise Dhamma and arrive at paths, fruits and Nibbàna; even though they meet and listen to the Dhamma from the Buddha. Why is it so? The four noble truths consisting of ultimate Dhamma is extremely subtle and deep. It is realised only by beings that have developed wisdom by examination of groups of existence/aggregates (*Khandha*) during previous births. Those who have not developed wisdom by the examination of dhamma such as aggregates will not realise it. Therefore, even if they hear the Dhamma, they will not arrive at paths and fruits. They, who have arrived at the Buddha, are like the birds without beaks that come to the fruit bearing tree. Some do not acquire paths and fruits even though they come to the Buddha and listen to the Dhamma because wisdom has not been developed by examination of Dhamma such as aggregates.

King Kosala and **queen Mallika** are those who had merit sufficient only to meet and listen to Dhamma. Buddha lived the longest period in the country ruled by the king Kosala. King Kosala was a great benefactor who visited the Buddha frequently. He even built a temple for the Buddha. Listened to Dhamma quite often.

Non-Commercial Distribution

There are many Dhamma the Buddha preached especially for him. Yet he could not enjoy the taste of Dhamma consisting of paths, fruits and Nibbàna. He died a worldling.

The Bhikkhu "**Sunakkhatta**" is also such a person. Bhikkhu Sunakkhatta was the Buddha's attendant for some time. Yet, as that Bhikkhu had not completed the perfections in previous births, was unable to realise the four noble truths Dhamma and died as a worldling even though he heard the Buddha Dhamma on hundreds of occasions. Therefore, those who expect to meet a future Buddha and attain Nibbàna should not stop at alms giving and protecting morality but also develop noble wisdom. **The wisdom required to realise the Dhamma can be developed by studying the five aggregates, twelve bases, eighteen elements, twenty two faculties, the four noble truths and the dependent origination.** To gain knowledge in this regard it is good to study the book **Abhidharmàrtha saïgrahaya**[5]**.** Some who do not know the religion and Dhamma say "This *abhidhamma* is not required. It is quite sufficient to know and protect the precepts (principles)" and deceive the people. May people not be deceived by their statements!

[5] When studying Abhidharmta saïgrahaya it is useful to read Abhidharmaye målika karunu and Abhdharma margaya by the same author.

Non-Commercial Distribution

The cobra king Erakapatta and the fish Kapila were two beings that only developed wisdom without performing wholesome acts such as alms giving. These two had reached the ultimate in Dhamma in the dispensation of the **Kassapa** Buddha. As they were in an unhappy state due to the absence of merit from wholesome acts such as alms giving, they did not benefit from the dispensation of the omniscient one. Dhamma can be realised only by those born in a happy course of existence (*Sugati*) with three [noble] root conditions (*Trihetuka pañisandhi*). Facts being so, all those who wish to meet a Buddha arising in the future and attaining Nibbàna should complete perfections of both types.

Just as wings for birds and legs for humans, meritorious acts which help to get close to Buddhas and travel towards Nibbàna are called ***Caraõa*** (conduct) with meaning that they help to arrive. The noble knowledge about subjects such as aggregates is called ***Vijjà*** (higher knowledge). Among the ten perfections, perfection of wisdom belongs to *vijjà* and the rest belong to *Caraõa*. *Vijjà-Caraõa* should be completed in order to partake in the ambrosia consisting supramundane paths, fruits and Nibbàna. The ancient teachers have said.

"Caraõa§ padapakkha§ ca - vijja§ tuõóa sama§ sama§
Sampåretvàna pakkheyyu§ - bhu¤jitu§ amata§ rasa§"

Non-Commercial Distribution

"One can partake in the ambrosia consisting Nibbàna by equally perfecting *Caraõa* akin to legs and wings and *vijjà* akin to a beak".

Differentiation between *paramatta* (absolute) and *pa¤¤apti* (conventional)

It was mentioned earlier that the four noble truths are the four *Paramatta* Dhamma. The meaning of *Paramatta* should first be understood to comprehend the four noble truths which have the characteristic of *Paramatta*. Therefore, the status of the *Paramatta* Dhamma is also shown.

There are in the world a section of objects which appear to exist because of actions of other objects and how and where situated. Those things which do not exist in an absolute/ultimate sense are called *Pa¤¤apti*. Things that exist in an absolute sense are called *Paramatta*.

If a fire brand is rotated rapidly while standing in the dark, it will appear as a ring of fire. Anyone can understand that there is no ring of fire in reality, though it appears so, due to the speed of the fire brand. Morning - evening - day time - night - day - month are things that appear so, due to the movement of the sun. There is nothing called morning, evening, day time, night, day, month in absolute terms. Someone inquiring intelligently can understand without much difficulty that these are

Non-Commercial Distribution

concepts/conventions talked of because of the movement of the sun and there is no essence in them. Fire-ring, morning, evening and the like appear so, due to the actions of other objects.

There are many objects which really do not exist but appear to be present due the situation of other objects. The Pillar is one such object. Pillar is one object which appears to be tall. If analysed, it will appear only as bricks and mortar. If the bricks and mortar in it are separated, a pile of mortar and a pile of bricks will appear. Pillar will disappear because there is no pillar but only bricks and mortar. If the bricks and mortar are re-assembled the pillar will appear. If separated it will disappear.

A house too is something which does not really exist but appears to be due to the situation of a collection of other objects. If the tiles - bricks - timber - mortar and the like are separated the house will disappear. If there is something that disappears when disassembled and appears when assembled, they are objects that do not truly exist but appear to be, due to other objects. Animate objects such as god - human - elephant - horse - cattle and inanimate objects such as beds - chairs - tables - plates - cups - pots - cloth - trees - rocks; all disappear when analysed as in the case of pillar and house. Therefore it should be realised that none of these are *Paramatta*.

Non-Commercial Distribution

The easiest way to find out whether or not something is *Paramatta* is to analyse. *Paramatta* should be found by dividing repeatedly until further division is impossible. The analysis of one object is shown as an example.

A cloth is something considered to exist by the ordinary worldlings. Discern what the cloth consist of by analyzing it. Then a collection of thread in two directions will appear. Then consider whether the cloth is actually thread. Then, one will realise that cloth cannot be thread and the thread cannot be cloth. It will be realised, that is how thread is projected. After it is realised that there is no cloth, but only thread; take one thread and inquire as to what is found in it. Then a collection of small cotton fibre will be apparent. When the cotton fibres are seen it will be realised that there is no cotton thread and it is only a projection of cotton fibre. Thereafter, take a fibre and inquire as to what is in it. There are many small objects not visible to the eye in it. It is not easy to find them. The smallest parts found in them are *råpa kalàpa* (corporeal groups/units of material). An object visible to the eye contains hundreds of thousands of *råpa kalàpa* bound together. Even the *råpa kalàpa* is not a single object. It also has eight characteristics such as earth element, water element, fire element, wind element, colour, odour, taste and nutritive essence. There is nothing else in them. Therefore, they cannot be sub-divided. They exist in absolute terms. The absolute dhamma (things) in the cloth are the eight elements such

Non-Commercial Distribution

as earth. This is how objects are examined. Someone with no knowledge of the *Paramatta* Dhamma cannot examine and discover the absolute. Yet, anybody can cognize that many things considered as existent do not exist in absolute terms.

Prior to being able to think of and inquire into an absolute *dhamma*, it is necessary to gain a general knowledge about it by associating a teacher. If we consider all the animate and inanimate objects everywhere in the hellish realm - human realm - *deva* realm - *brahma* realm there are in total **eighty two absolute dhamma**. They are ***citta* (mind/Consciousness), fifty two *cetasika* (mental factors) twenty eight *råpa* (corporeality) and Nibbàna.** In absolute terms there is nothing other than these eighty two. The world consists of the eighty one absolute *dhamma*, excluding Nibbàna. These absolute *dhamma* are not apparent due to being concealed by convention. When each *Pa□□atti* is analysed intelligently the absolute never before realised will begin to appear.

The eighty two absolute *dhamma* can be found only by delving into the subject of Dhamma. Discovering the eighty two absolute dhamma alone is not realising the four noble truths. To realise it, it is necessary to go deeper into the subject of Dhamma.

Four noble truths

Non-Commercial Distribution

Suffering, cause of suffering, well being and means of gaining well being are four secrets which are not realistically felt not only by humans but also by *devas*. If asked whether they know these four matters, the majority of people in the world will reply in the affirmative. Such a reply is received because of the incorrect understanding of these matters. Incorrect knowledge is, not knowing. What is considered suffering by someone in the world is considered as well being by another. Something considered as well being by one is considered as suffering by another. The same person will call suffering, what he once referred to as well being.

A matter considered a cause of suffering for one will be a cause of well being for another. A matter considered a cause of well being for one will be a cause of suffering for another. The same person will call something he called the cause of suffering at one time, the cause of well being at another time. What is once called the cause of well being will be called the cause of suffering at another time. This shows that the general populace of the world has cognized these four matters incorrectly. The Tathàgata has realistically comprehended these four matters which causes confusion among the beings in the world including *devas* and have attained Buddhahood, ended suffering and arrived at absolute well being. The Tathàgata having realised correctly these four matters which are incorrectly comprehended by others have truly expressed them.

Non-Commercial Distribution

This is how the Tathàgata has correctly expressed these four matters.

"Cattàrimàni bhikkhave! Ariyasaccàni. Katamàni cattàri? Dukkha§ ariyasacca§, dukkha samudaya§ ariyasacca§, dukkha nirodha§ ariyasacca§, dukkha nirodha gàminã pañipadà ariyasacca§."

"Bhikkhus, these four are noble truths. Which four are they? They are noble truth of suffering, noble truth of the cause of suffering, noble truth of the cessation of suffering, noble truth of the path leading to the cessation of suffering." Is its meaning.

Truth is two-fold as *Paryàya* truth and *Nishparyàya* truth. Conventional objects such as god, human, elephant, horse, trees-creepers, houses which are not found in absolute terms, are cognized as truly existent by the peoples' minds lacking in Dhamma knowledge. People speak about their real existence and accept the speech about god and man. Yet, as they are the truth according to the peoples' understanding, they are referred to as ***Paryàya* truth.** This *Paryàya* truth which is an untruth when considered intelligently is a truth for the people.

The four truths of suffering, cause of suffering, cessation of suffering and the path leading to the cessation of suffering realised and expressed by the Tathàgata and not by mundane people, do not become untenable when examined intelligently to whatever extent. They are

Non-Commercial Distribution

truths belonging to the Tathàgata. Therefore, they are referred to as **noble truths**. It means truths of the Tathàgata. Noble (*Arya*) is a name for the Tathàgata.

"Sadevake loke samàrake sabrahmake sassamaõa brahmaniyà pajàya sadeva munssàya tathàgato ariyo. Tasmà aryasaccàni vuccati".

"Among the multitude of beings consisting of gods, *màras*, *brahmas* and humans the Tathàgata is noble. Therefore truths realised by Him are referred to as noble truths." Is its meaning.

These are referred to as noble truths as they are realised by the Buddha and the like. The Tathàgata has expressed it as follows. ***"Ariyà imàni pañivijjhanti tasmà ariyasaccànãti vuccanti".***

"Imesa§ kho bhikkhave! Catunna§ ariyasaccàna§ yathàbhåta§ abhisambuddhattà tathàgato araha§ sammà sambuddho ariyoti vuccati".

"Bhikkhus! *Arahat Sammàsambuddha* who is Tathàgata is referred to as noble because He realistically comprehended these four truths," because it is so stated and He becomes noble due to realising them, they are called noble as well.

Paryàya truths such as "There is a human being, there is a god, there is a woman, there is a man, there is a house, there is a garment." become untruths in the eyes of the absolute truths. The absolute truths also become untruths

Non-Commercial Distribution

in the eyes of the noble truths. How convention becomes an untruth in the eyes of the absolute truth can be seen from the description of absolute and conventional given earlier. This is how absolute truth becomes an untruth:- When it is said that, wholesome act results in well being, unwholesome act results in suffering and as these four; wholesome act, result of wholesome act, unwholesome act, result of unwholesome act do exist in absolute terms, such a statement is a truth according to absolute truth. When you come to the noble truth, results of both wholesome and unwholesome acts are suffering. Not well being. Therefore, the statement that wholesome act produces well being, which is true according to absolute terms, becomes untruth in the eyes of the noble truth. This is how absolute sometimes becomes an untruth.

Noble truth is something which never becomes an untruth in the eyes anything. If something is said to be suffering, it is so. If something is said to be the cause of suffering, it is so. If something is said to be well being, it is so. If something is said to be the path leading to well being, it is so. Therefore it was stated.

Cattàrimàni bhikkhave! Tathàni honti avitathàni Ana¤¤thàni. Katamàni cattàri? Ida§ dukkhanti bhikkhave! Tathameta§, avitametha§ ana¤¤thameta§, aya§ dukkha samudayoti tathameta§, avitametha§ ana¤¤thameta§; aya§ dukkha nirodhoti tathameta§, avitametha§, ana¤¤thameta§; aya§ dukkha

Non-Commercial Distribution

nirodhagàminã pañipadàti, tathameta§, avitametha§, ana¤¤thameta§.

Bhikkhus! These four are the truth. Are not false. Not any other. What four are they? Bhikkhus! Have I shown something as this is suffering, then it is so. Not false. Not any other. If something is given as this is the cause of suffering, then it is so. Not false. Not any other. If something is given as this is the cessation of suffering, then it is so. Not false. Not any other. If something is given as this is the path leading to the cessation of suffering, then it is so. Not false. Not any other. Is its meaning.

As stated, these four matters such as suffering are called noble truths because; they never become anything else or untruths and remain the same without taking any other form. Considered in this manner, the meaning of noble truth is that it is the truth as told, does not become an untruth in any manner and never becomes anything else. There is no person in the three worlds who is able to invalidate the four noble truths taught by the Tathàgata and show another four noble truths.

"Dukkha§ kho bhikkhu! Mayà pañhama§ ariya sacca§ desita§. Tathà na§ dhàrehi. Yo hi koci bhikkhu! Samaõo và brahmaõo và eva§ vadeyya, neta§ dukkha§ pañhama§ ariyasacca§ samaõena gotamena desita§. Ahameta§ dukkha§ pañhama§ ariyasacca§

Non-Commercial Distribution

paccakkhàya a¤¤a§ dukkha§ pañhama§ ariyasacca§ pa¤¤avessàmãti neta§ ñhàna§ vijjati."

The Tathàgata so stated.

Bhikkhus! I have taught the first noble truth of suffering. Keep it in mind as it is. There is no reason for any *samaõa* or *brahmaõa* to state that although *samaõa* Gotama has taught a first noble truth, it is not the noble truth of suffering. I will show another noble truth of suffering and show, yet another noble truth of suffering". Similar statements have been made regarding the truth of the cause of suffering and the like. Therefore, it should be known that the four noble truths taught by the Tathàgata cannot be made untruths by anyone in any manner.

1

Truth of suffering

The Tathàgata who had reached the ultimate in the methods of delivering discourses was capable of delivering them in hundreds and thousands of ways. As a discourse about a certain matter delivered in a particular way is not understood by everyone, the Tathàgata looked at various methods that would enable different beings understand the discourses and delivered them accordingly. Therefore, there are many suttas about the

Non-Commercial Distribution

four noble truths. The four noble truths are expressed in various ways in those suttas. This is how the truth of suffering is explained in one sutta.

"Katama¤ca bhikhave! Dukkha§ aryasacca§? Pancupàdànakkhadhàtissa vacanāya§, seyyathāda§? Råpupàdànakkhandho, vedanànupàdànakkhandho, sa¤¤upàdànakkhandho, saïkhàrupàdanakkhandho, vi¤¤àïupàdànakkhandho ida§ vuccati bhikkhave! Dukkha§ ariyasacca§."

Meaning of this is as follows:-

"Bhikkhus! What is the noble truth of suffering? Answer should be, it is the five aggregates/groups of clinging (*Pa¤cupàdànakkhandha*). What are they? They are the clinging to the aggregate of corporeality (*Råpupàdànakkhandha*), clinging to the aggregate of feeling (*Vedanupànakkhandha*), clinging to the aggregate of perception (*Sa¤¤ànupàdanakkhandha*), clinging to the aggregate of mental formations (*Saïkàrupàdànakkhandha)* and clinging to the aggregate of consciousness (*Vi¤¤ànupàdànakkhadh*a). Bhikkhus, this is called the noble truth of suffering".

This discourse shows that the noble truth of suffering is the five aggregates of clinging. If questioned what the noble truth of suffering is, it should be stated that, it is the five aggregates of clinging. Aggregates of clinging are the aggregates which are subject to clinging themselves. Between the two terms; aggregates of

Non-Commercial Distribution

clinging (*Upàdànakkhadha*) and aggregates (*Khandha*), Buddhists are more familiar with the word aggregates. Therefore to enable easy reading the term **five aggregates** is used instead of five aggregates of clinging. If you know the five aggregates you know the five aggregates of clinging.

Five aggregates are:-

Aggregate of corporeality, aggregate of feeling, aggregate of perception, aggregate of mental formations and aggregate of consciousness.

Aggregate of corporeality (*Råpakkhanda*)

A collection of gross (*Oudàrika*) elements which does not always remain unchanged but changes form, depending on factors such as cold-heat or ceases to exist is called the aggregate of corporeality. Collection of corporeality (form) is its meaning. There is no difference in the meaning of the words corporeality and aggregate of corporeality.

"Katma¤ca bhikkhave råpa§? Cattàro mahà bhåtà catunna¤ca mahà bhåtàna§ upàdàya råpa§, ida§ vuccati bhikkhave råpa§," was stated to indicate what is corporeality and aggregate of corporeality.

"Bhikkhus! What is corporeality? The four great elements and the corporeality which arise because of the four great elements all become corporeality". Forms that appear vast, such as the earth, trees, mountains, rivers

Non-Commercial Distribution

and oceans are called *mahà bhåta*. There are twenty four other forms which arise because of and are connected with the *Mahà bhåta*. They are called *Upàdàya råpa* (derived corporeality). There are twenty eight corporealities as four primary elements and twenty four derived corporeality. Those twenty eight forms is the aggregate of corporeality.

There are four great/primary elements as

Earth element

Water element

Heat element

Wind element

The characteristic of hardness-roughness which is found in the bodies of beings and external objects such as earth, trees and creepers is the earth element. Talking in terms of something harder, the lesser hardness is called softness-tenderness. Therefore what is indicated by both hardness and softness is the earth element (*Pañhavi dhàtu*).

The wetness and adhesiveness found in bodies of beings and external objects is water element (*Apo dhàtu*). The coolness and hotness is the heat element (*Tejo dhàtu*). The characteristic of expansion (blowing up) is the wind element (*Vàyo dhàtu*).

Non-Commercial Distribution

If there is any object in the world, they all contain these four elements which help each other. No single element can exist separated from the other three. These four elements are not found to the same extent in all objects. The earth element is found in abundance in bodily objects like head hair - body hair - nails - teeth - skin-flesh and external objects like trees, rocks, soil. The water element is found in abundance in water, oil and adhesives. The heat element is found in abundance in fire, heat radiation, sun's rays, moon's rays. The wind element is found in abundance in the wind and smoke.

The world will survive as long as these four great elements exist in a suitable manner. The increase-decrease of various elements will destroy the world. If the earth element is in excess, the human body becomes rigid. If the earth element becomes excessive and the water element is reduced, the body will become dusty and spread out. If the earth element is reduced and the water element becomes excessive, the body will dissolve. If the wind element is in excess the body will bloat up. If any one element is completely absent in an object the other three elements too will cease to exist and the object will disappear.

Twenty four derived corporeality

Pasàda råpa (sensitive corporeality)

Non-Commercial Distribution

There are five sensitivities as eye sensitivity (*Cakku pasàda*), ear sensitivity (*Sota pasàda*), nose sensitivity (*Ghàna pasàda*), tongue sensitivity (*Jivhà pasàda*) and body sensitivity (*Kàya pasàda*).

Eye sensitivity

In the middle of the pupil of the eye there is a small lump consisting seven layers, the size of a Mung dhal seed or the head of a louse. This lump has a certain sensitivity (*opaya*[6]) spread everywhere inside and outside it like oil on a swab of cotton wool. Just as the images of all objects in front of a mirror arise in the mirror, the images of all objects which are in front of the eye arise in this small lump in the eye. A consciousness that cognizes the image found in the eye will arise like the arising of a fire when a match stick strikes a match box. It is called vision. The sensitivity in the eye that helps the consciousness which is called vision is referred to as ***Cakku pasàda***. The meaning of the word ***Pasàda*** is *opaya* (sensitivity).

Ear sensitivity

There is a certain sensitivity that arises on the entry of sound images at a place like a brown ring with soft hair within the ear. Sound images of noises made in close proximity arise in this sensitivity. When the sound

[6] The only English word equivalent to opaya is glitter. It is inappropriate in this context, so sensitivity is used.

Non-Commercial Distribution

images arise, a consciousness will arise as in the case of eye sensitivity. It is called hearing. The *Opaya* in the ear which assists the consciousness that cognizes the sound is called "**ear sensitivity**".

Nose sensitivity

At a place similar to a goat's hoof inside the nose, there is a sensitivity suitable to absorb pleasant and unpleasant odours. When the odours arrive at it, a consciousness cognizing them arises. It is called smelling. The *Opaya* in the place which is home to the consciousness cognizing the sound is called **nose sensitivity**.

Tongue sensitivity

At a point shaped like the end of a lotus petal in the tongue there is a sensitivity which absorbs tastes like sweetness and bitterness. When the tastes arrive at that point the consciousness cognizing the taste will arise. The *Opaya* which helped the consciousness cognizing the taste is called **tongue sensitivity**.

Body sensitivity

There is in the body a certain characteristic that makes contact and absorb the hardness, tenderness, roughness, softness, heaviness, lightness, coolness, hotness found in various objects. It is found all over the body other than in the head hair, body hair, nails, dry skin. The consciousness cognizing contact arises there. The

Non-Commercial Distribution

characteristic that assists in cognizing such contact is called the **body sensitivity**.

Gocara råpa

***Råpa* (colour), *Shabda* (sound), *Gandha* (odour), *Rasa* (taste) and *Sparsha* (contact)** are the five *Gocara råpa*[7].

***Råpa*[8]** is colours such as blue-yellow-red-white. *Råpa* in *Råpaskhanda* refer to all twenty eight corporeality. What is meant by *råpa* here is colour only, which is one among the twenty eight. Among the twenty eight *råpa*, colour is the only one visible to the eye. The balance twenty seven *råpa* are not visible to the eye.

Sound corporeality (*Shabda råpa*) are the sounds produced when two objects strike each other, sounds of speech and sounds of horns etc. ***Gandha*** are the pleasant and unpleasant smells found in various objects. ***Rasa*** are the tastes such as sweetness, bitterness, pungency and sourness in various objects. Contact is the characteristics such as hardness, softness, roughness, smoothness, heaviness, lightness, coolness hotness felt by the body. Although a ***Sparsha råpa*** is given when considering *Gocara råpa*, it is not a separate corporeality. The three great elements earth, water and wind are also referred to

---

[7] Sense objects

[8] *Råpa* here is not total corporeality but confined only to colour.

Non-Commercial Distribution

as *Sparsha råpa*. Therefore, although they are sub-divided into five råpa, there are in reality only four.

Bhàva råpa

There are two ***Bhàva råpa* as *strã* (female) *bhàva råpa* and *Purusha* (male) *bhàva råpa*.** Bodies of beings are made of elements such as ***Pañhavi***. There is no difference in such elements in the bodies of females and males. Yet, the body of the female and the body of the male are very different from each other. This difference is not found only in one or two places but in the whole body. None of the organs in the female - male bodies are identical. Bodies of beings made by a combination of the same elements become different as female and male because of the mixing of another corporeality with the elements such as earth. That *råpa* is *bhàva råpa*. The combination of *Strã bhàva råpa* with elements such as *Pañhavi* produces a female *råpa*. When *Purusha bhàva* is present a male *råpa* is produced. The *bhàva råpa* is spread all over the body. It is very subtle. It is not visible to the eye. It disappears when the being dies. There is no *Bhàva råpa* in dead bodies.

Hadaya vattu råpa

There is in the human body something called the heart which is shaped like a mango and situated under the lungs in the chest. It is called the *Hadaya vattu*. It is about the size of a human fist. It is larger in animals that

Non-Commercial Distribution

are larger than humans and smaller in animals that are smaller than humans. What is indicated as *Hadaya vattu* in places where aggregates of corporeality or twenty eight corporeality are shown is not this *Hadaya vattu*. There is about half a *pata*[9] of blood within the space inside this muscle called the heart. In that blood there is a factor which assists in producing consciousness as do the eye sensitivity and the like. What is referred to as *Hadaya vatu* when indicating the twenty eight corporeality is this thing in the blood that assists consciousness.

Jãvitindriya (Physical life vitality*) råpa*

There are four causes called *kamma* (action), *citta* (mind), *ritu* (climate) and *àhàra* (food/nutriment) which produce corporeality. The fire in the lighted lamp is maintained because of the oil. That fire has no strength to remain even an instant if there is no oil. Similarly corporeality produced due to causes such as mind, climate and food remains as long as the causes are present. They do not have the strength to continue after the death of the causes. They also die after the death of the causes. This can be seen easily by looking at the food produced corporeality. When no food is consumed the body becomes weak and withered. That is because of the reduction of the food produced corporeality which strengthens and brightens the body. To re-produce them

[9] An ancient measure of volume, approximiately equal to a cup.

Non-Commercial Distribution

food has to be consumed again. When that food too has decayed and disappeared the corporeality produced will also die. Food produced corporeality has no strength to remain in the body after the food is exhausted. The nature of corporeality produced by mind and climate is also the same. *Kamma* produced corporeality is entirely different. The *kamma* produced corporeality in the present body has arisen by the power of an action in a past life. As the past *kamma* had instantly died, it is not present now. Yet, corporeality produced by the presently non-existent *kamma*, remain a long time as generations. It is not necessary to perform *kamma* again and again to produce them afresh. They should have a special power, for them to exist over a long period. That power is physical life vitality. It is a corporeality produced by past *kamma*, which remains connected to and controlling other *kamma* produced corporeality.

âhàra råpa (Food corporeality)

The food that comes to the stomach gets ground there and digested in the small intestine. When digested the juice which is the essence leaves it. This juice is called the essential element. This essence is carried all over the body by the veins. Some fine material found in this essence that arrives at various places in the body encourages corporeality in those places and produces further corporeality. The fine material found in this

Non-Commercial Distribution

essence is *âhàraja råpa*. The corporeality produced by them is called food-produced corporeality.

The four *Mahà bhåta råpa*, five *Pasàda råpa*, four *Gocara råpa*, two *Bhàva råpa*, *Hadaya vatu råpa*, *Jãvitindriya råpa* and *âhàra råpa* shown up to now are the eighteen primary corporeality.

***âkàsha dhàtu* (space element), *Kàya vi¤¤atti* (bodily expression), *Vàg vi¤¤atti* (verbal expression), *Lahutà råpa* (corporeality of lightness), *Mudutà råpa* (elastic corporeality), *Kamma¤¤atà råpa* (adaptability of corporeality), *Upacaya råpa* (growth of corporeality), *Santati* råpa (continuity of corporeality), *Jarata råpa* (decay of corporeality) and *Aniccatà råpa* (impermanecy of corporeality)** are ten subsidiary corporeality. These twenty eight corporeality is the aggregate of corporeality.

Aggregate of feeling *(Vedanàkkhanda)*

Everything felt and seen by the mind are called objects (*ârammaõa*). Among the objects, pleasant female-male forms, garments-ornaments, houses, beds, chairs, tables, vessels, sounds, delicious food-drink and fragrant materials have the nature of pleasing the impacted mind. Objects such as dead bodies, faeces-urine, and blood, pus, spit, mucous have the nature of hurting the impacted mind. Certain objects like trees, mountains have the nature of making the impacted mind neutral. The various

Non-Commercial Distribution

characteristics in the objects of pleasing, hurting and making neutral the impacted mind is called the *ârammaõa rasa*[10]. When consciousness arises due to the impact of an object, the nature of pleasure, displeasure and neutrality pertaining to the object will occur concurrently. It is called feeling (*Vedanà*).

It is one mental factor (*Cetasika*). When such formation results in pleasure it is called pleasurable feeling (*Sukha vedanà*), results in displeasure it is called unpleasant feeling (*Dukkha vedanà*) and results in neutrality it is called equinimous feeling (*Upekkhà vedanà*). The collection of feelings occurring in various manners is called the aggregate of feeling. Just as fire arises due to striking of a match stick on a match box, feelings arise due to the impact of objects such as form on sense doors such as the eye. Therefore, to show the aggregate of feeling in terms of sense doors,

"Katamà ca bhikkhave! Vedanà? Jaime bhikkhave vedanà kàyà. Cakkhusammpassajà vedanà, sota sammpassajà vedanà, ghàna sammpassajà vedanà, jivhà sammpassajà vedanà, kàya sammpassajà vedanà, mano sammpassajà vedanà, aya§ vuccati bhikkhve vedanà"

has been stated.

---

[10] Literally taste of object.

Non-Commercial Distribution

Bhikkhus! What is feeling? Feelings number six in all, feeling due to visual impression (*Cakkhu sampassajà vedanà*), feeling due to auditory impression (*Sota sampassajà vedanà*), feeling due to olfactory impression (*Ghàna sampassajà vedanà*), feeling due to taste impression (*Jivhà sampassajà vedanà*), feeling due to physical impression (*Kàya sampassajà vedanà*) and feeling due to metal impression (*Mano sampassaja vedanà*) are called feeling.

It is stated here that there are six types of feelings such as feeling due to visual impression. Feeling due to visual impression is the feeling experienced when a form impacts on the eye or the *dhamma* that arises along with consciousness cognizing the impacting of form. The feelings such as the feeling due to auditory impression should be understood in the same manner.

It is this feeling that ordinary people consider as well being or suffering. There is nothing greater than this pleasurable feeling among the things they consider as well being. Therefore, beings are attached to this pleasurable feeling more than anything else. As pleasurable feelings are not something spontaneously arising in the minds of beings, they are secondly attached to food-drink, garments-ornaments, vehicles, houses, money and the like which are causes for the arising of pleasurable feelings. Then, if pleasurable feelings arise

Non-Commercial Distribution

spontaneously, beings will not be attached to anything. They will not try to acquire any of them.

Beings seek everything because of this pleasurable feeling. There is nothing that beings are afraid of as much as an unpleasant feeling. Beings are afraid of enemies, sickness, clubs-poles, jail and hell because of unpleasant feelings. Although feeling is generally one, the Tathàgata has declared it as an aggregate because it is considered a great thing.

Aggregate of perception (*Sa□□àskhanda*)

The next paragraph which is an analysis of the word *sa□□à* in relation to equivalent Sinhala and Sanskrit words is irrelevant to the English reader. It is also not important with regard to the subject matter of the book. Hence it is not translated.

Recognising and taking cognizance of objects such as soil - water - fire - wind - gold - silver - trees - creepers - roots - leaves - bark - flowers - fruits - food - drink - garments - ornaments - houses; noises such as sound of speech; beings such as humans and animals; characteristics such as colour, odour, taste; actions performed and other things not mentioned if any; with the help of shape, hue and the like is **perception**. As everything such as earth, water, fire, wind is included in the six objects of form, sound, odour, taste, contact and

Non-Commercial Distribution

dhamma (mental objects), the following was stated in order to show the aggregate of perception in terms of the six objects:

"Katamà bhikkhave! Sa¤¤à? Jaime bhikkhave, sa¤¤àkàyà, råpasa¤¤à, saddasa¤¤à, gandhasa¤¤à, rasasa¤¤à, phoñ ñhàbbasa¤¤à, dhammasa¤¤à aya§ vuccati bhikkhavw! Sa¤¤à"

"Bhikkhus! What is perception? There are six. They are perception of form, perception of sound, perception of odour, perception of taste, perception of contact and perception of *dhamma* which together are called the aggregate of perception. Bhikkhus! This is called perception." Is its meaning.

In terms of taking cognizance of objects, perception is one dhamma. It is one of the fifty two mental factors. Objects cognized by this perception are many. There are countless perceptions such as the perception of mother, perception of father and the like. Collection of all those are called the aggregate of perception, multitude of perceptions, heap of perceptions. This perception among the mentality-corporeality which is taken as a soul is something considered as big and great by the ordinary people. Therefore, in this world, those with few perceptions are considered fools and those with many perceptions are considered knowledgeable, learned people and pundits. People undergo much suffering to develop perceptions. They make effort over long periods

Non-Commercial Distribution

and spend much wealth. Learning is developing perceptions. If some suffering is undergone, effort made or wealth spent for such learning, it is for the sake of developing perceptions. People develop perception of self saying, "I know such and such thing, I know such and such language, I know such and such scripture"; and further develop conceit saying, "If others know something, I also know it, I know more than others, I have passed such and such examination." Although perception is one dhamma in this manner, the Tathàgata has declared it as 'the aggregate of perception' because it is taken by beings to be great, and especially causes [wrong] view and conceit.

Aggregate of [mental] formations (*Saïskhàrakkhandha*)

The collection of mental factors lead by volition (*Cetanà*) which produces and maintains the five aggregates of corporeality, feeling, perception, formations, consciousness and causes beings to perform various acts such as eating - drinking - bathing - sitting - standing - walking - sleeping is called the aggregate of formations.

Volition with the assistance of the rest of the mental factors and the mind perform bodily, verbal and mental activities. Therefore, volition takes leadership in all actions taken by beings. As the volition alone cannot

Non-Commercial Distribution

perform any act without the co-operation of the mind and other mental factors it requires their assistance. Because the mind and mental factors combine with volition to perform various actions they are also formations. They perform actions. Yet, as mind, feeling and perception are taken as three separate aggregates they are not referred to as formations. Only the fifty mental factors including volition are called formations.

Part of the actions performed by the collection of mental factors lead by volition is for this world and a part is for the world beyond. Eating, drinking, sitting standing, sleeping, walking, dressing up, wearing ornaments; supplying of food, drink, clothes, money and the like are actions performed for the sake of five aggregates. Among them taking postures [such as standing, sitting, walking etc.] and consuming food are actions performed for the sake of the aggregate of corporeality. Actions such as consuming delicious food, playing games and watching dancing are for the sake of the aggregate of feeling. Actions such learning languages are for the sake of the aggregate of perception. Actions performed to develop faith; wisdom and effort are done for the sake of the aggregate of consciousness. Sometimes, everything such as eating, drinking are done for the sake of all five aggregates. Actions such as giving alms and protecting morality are performed for the sake of five aggregates in the future life. As volition becomes principal in performing various acts, the Tathàgata has given volition

Non-Commercial Distribution

as the aggregate of formations itself, in several suttas where the five aggregates are described briefly.

The following is a discourse where the volition alone is shown as the aggregate of formations.

"Katameca bhikkhave! Saïkhàrà? Jaime bhikkhave cetanàkàyà, råpa sa¤catanà, sadda sa¤cetanà, gandha sa¤catanà, rasa sa¤cetanà, phoññhabba sa¤cetanà, dhamma sa¤cetanà, ime vuccati bhikkhave saïkhàrà."

"Bhiukkhus! What are formations? Bhikkhus! The six, *råpa sa¤cetanà (*Synonimous with *cetanà), sadda sa¤cetanà, gandha sa¤cetanà, rasa sa¤cetanà, phoññhabba sa¤cetanà, dhamma sa¤cetanà* is the aggregate of volitions. Bhikkhus! They are called formations."

This shows that volition consisting of the aggregate of formations is six-fold. Further, volition is three-fold as wholesome (*Kusala*), unwholesome (*Akusala*) and neutral (*Avyàkruta*). ***Avyàkruta*** is something which is neither wholesome nor unwholesome. Volition becomes **wholesome** when it is combined with mental factors such as loving kindness (*Mettà*), compassion (*Karuna*à), faith (*Saddhà*) and wisdom (*Pa¤¤à*); volition becomes **unwholesome** when combined with mental factors such as greed, ill-will and delusion, and becomes neutral when combined with mental factors which are neither wholesome nor unwholesome. There are **forty nine mental factors** which become inclusive (*Paryàpanna*) to

Non-Commercial Distribution

the aggregate of formations that assist volition. Among them:-

Contact (*Phassa*), one pointedness (*Ekaggatà*), life vitality (*Jãvitindriya*), attention (*Manasikàra*), thought conception (*Vitakka*), discursive thinking (*Vicàra*), determination (*Adhimohhka*), effort (*Viriya*), rapture (*Pãti*) and desire (*Chanda*) are ten mental factors which are at times wholesome, at times unwholesome and neutral at times.

The fourteen mental factors **delusion (*Moha*), lack of moral shame (*Ahirika*), lack of moral dread (*Anotappa)*, restlessness (*Uddacca*), greed (*Lobha*), [wrong] view (*Diññhi*), conceit (*Màna*), hate (*Dosa*), jealousy (*Issà*), stinginess (*Maccariya*), remorse/worry (*Kukkuccà*), sloth (*Thãna*), torpor (*Middha*) and skeptical doubt (*Vicikiccà*)** are unwholesome.

The twenty five mental factors **Faith (*Saddhà*), mindfulness (*Sati*), moral shame (*Hiri*), moral dread (*Ottappa*), non-greed (*Alobha*), hatelessness (*Adosa*), equipoise (*Tatramajjhattatà)*, tranquility of mental factors (*Kàya passaddhi*), tranquility of consciousness (*citta passaddhi*), lightness of mental faculties (*Kàya lahutà*), lightness of consciousness (*Citta lahutà*), elasticity of mental factors (*Kàya mudutà*), elasticity of consciousness (*Citta mudutà*), adaptability of mental factors (*Kàya kamma¤¤atà*), adapdability of consciousness (*Citta kamma¤¤atà*), proficiency of**

Non-Commercial Distribution

mental factors (*Kàyapàgu¤¤atà*), proficiency of consciousness (*Cittapàgu¤¤atà*), uprightness of mental factors (*Kàyujukatà*), uprightness of consciousness (*Cittujukatà*), right speech (*Sammà vàcà*), right action (*Sammà kammanta*), right livelihood (*Sammà àjãva*), compassion (*Karuõà*), sympathetic joy (*Mudità*) and wisdom (*Pa¤¤à*) are sometimes wholesome and sometimes neutral. These twenty five mental factors along with volition is the aggregate of formations.

Aggregate of consciousness (*Vi¤¤àna*kkhandha)

Consciousness is a name for mind. Collection of consciousness such as those from the past taken as a whole is called the aggregate of consciousness. Collection of minds is its meaning. Consciousness arises in the six doors, eye, ear, nose, tongue, body and mind. Therefore, the aggregate of consciousness in terms of the doors is shown as follows.

"Katama¤ca bhikkhave! Vi¤¤àõà? Jaime bhikkhave vi¤¤àõakàyà , cakkhuvi¤¤àõa§, sotavi¤¤àõa§, ghàõavi¤¤àõa§, jivhàvi¤¤àõa§, kàyavi¤¤àõa§, manovai¤¤àõa§, aya§ vuccati bhikkhave vi¤¤àõa§."

"Bhikkhus! What is consciousness? The six consciousnesses of eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness and mind

Non-Commercial Distribution

consciousness is the aggregate of consciousness. Bhikkhus, this is called consciousness." Is its meaning.

By this, it is expressed that consciousness is six-fold as eye consciousness and the like. When a form appears in front of the eye, a consciousness taking cognizance of the form arises in association with the eye. It is called **eye consciousness**. Although the cognizing of the objects in front of the eye is consciousness, people call it vision without calling it a consciousness.

When a sound reaches the ear, a consciousness cognizing it arises. It is called **ear consciousness**. People do not call it consciousness but call it hearing.

The consciousness cognizing the pleasant or unpleasant odour that reaches the nose is called **nose consciousness**. The consciousness cognizing the taste that reaches the tongue is called the **tongue consciousness**. These two are also referred to by the people as knowing the odours and knowing the tastes.

The consciousness cognizing the impact of something on the body is called **body consciousness**. People call it pain, burning, itching, tickling and pleasant feeling and the like without calling it a consciousness. All other cognizance is called **mind consciousness**, which the people refer to as the mind.

It must be realised that various types of cognizing referred to as seeing, hearing, feeling pain, feeling of

Non-Commercial Distribution

well being is the aggregate of consciousness which is the mind itself. Consciousness or mind is three-fold as **wholesome, unwholesome and neutral**. The consciousness involved in the actions such as alms giving and associated with mental factors such as non-greed, hatelessness and non-delusion is **wholesome consciousness.** There are twenty one such wholesome consciousnesses. The consciousnesses involved in the actions such as killing living beings and consisting of mental factors such as greed, ill-will and delusion is **unwholesome consciousness**. There are twelve types of unwholesome consciousness. The consciousness which is neither wholesome nor unwholesome is **neutral consciousness**. There are fifty four types of neutral consciousness.

"Pheõapiõóåpama§ råpa§ - vedanà bubbulupamà

Maricikåpamà sa¤¤à - saïkhàrà kadalupamà

Màyåpama¤ca vi¤¤àõa§ - dãpitàdiccabandhutà"

"Aggregate of corporeality is compared to a lump of foam. Aggregate of feeling is compared to a water bubble, aggregate of perception to a mirage, aggregate of formation to a banana trunk, aggregate of consciousness to a trick-magic. Buddha has indicated in this manner," is the meaning of that stanza.

Suffering in the five aggregates

Non-Commercial Distribution

All the beings appearing in various classifications as human, *Deva, Brahma, Nàga, Sura* and the like in the innumerable world systems spread around **the endless space,** are aggregates of mentality and corporeality.

There is nothing special called being, person, god or human other than aggregates. It should be known that, just as there is nothing called a house other than a collection of materials such as bricks - mortar - beams - rafters - reapers - tiles; there is nothing special called a being other than aggregates. All beings do not have five aggregates. Among the collection of beings, those who are in the unconscious realm (*Asai¤atala*) have **only the aggregate of corporeality**. Formless beings have **only the four aggregates** of feeling, perception, formations and consciousness. They have no aggregate of corporeality. All other beings have **five aggregates**. If there is something called suffering in the world, it is the five aggregates. There is nothing called suffering other than and outside the five aggregates. Therefore, the Tathàgata expressing the truth of suffering stated that the five aggregates is the truth of suffering. As **suffering** is the five aggregates itself, it should be realised that the birth of a being or five aggregates is the arising of five mountains of suffering.

The four natural qualities of suffering

Non-Commercial Distribution

The four natural qualities of suffering are given in the **Pañisambhidà magga Pàëi** as "***dukkhasa pãëanañño saïkhatañño santàpañño vipariõàmañño***"

The four natural qualities of suffering are

Nature of agonising (*Pãlana swabhàwa*)

Nature of being conditioned (*Saïkhata swabhàwa*)

Nature of being burnt (*Santàpa swabhàwa*)

Nature of changing (*Vipariõàma Swabhàwa*)

There are four natural qualities of suffering. The ***Pãlana swabhàwa*** is the nature of bringing about mental and physical suffering. ***Saïkhata swabhàwa*** is the nature of suffering that is conditioned and brought forth repeatedly on account of the conditions. ***Santàpa swabhàwa*** is the quality like the fire which continuously burns. ***Vipariõàma Swabhàwa*** is the nature of continuous changing.

If something has these four characteristics such as *Pãlana*, it is not well being but definitely suffering. Those who do not know the four noble truths consider it well being and great to become a human, *deva* or *brahma*. The aggregates of the humans, *devas* and *brahmas* which are considered pleasant and great also have the four characteristics such as *Pãlana*. Therefore, they are suffering. What is to be said about the presence of these four characteristics in the aggregates of beings

Non-Commercial Distribution

in hells such as those of animals which are accepted by everyone as suffering? The truth of suffering can be realised by discovering the four characteristics such as *Pãlana* in the aggregates of all beings from *brahma, deva* and human. When the four characteristics are seen, the status of suffering in them will be understood. Therefore, the suffering in the aggregates of *brahmas, devas* and humans which are considered great are shown in terms of characteristics such as *Pãlana*.

Among the four-fold characteristics of suffering, *Pãlana* is its real and basic characteristic and its function. The characteristics such as *Saïkhata* are specific variations of *Pãlana.* Although *Pãlana* is the **root characteristic**, it exists in combination with the other three such as *Saïkhata*. *Pãlana* occurs in the form of ***Saïkhata, Santàpa and Viparinàma.*** In the first instance the characteristic of *Saïkhata* hurts the being that is attached to all the collections of aggregates as I, mine. The characteristic of *Santàpa* hurts in the middle. The characteristic of *Vipariõàma* hurts in the end. Although *Pãlana* is the basic characteristic, the characteristics such as *Saïkhata* should also be included in showing it. Therefore, it is done here in that manner.

Suffering of the *brahma*

A being cannot just become a *brahma*. To be born in the *brahma* realm, to become a *brahma* or acquire five *brahma* aggregates, suitable wholesome actions have to

Non-Commercial Distribution

be performed. It is the nature of being conditioned in the *brahma* aggregates that they cannot be just obtained but acquired by merit. It is not possible to arrive at the *brahma* realm with the power of the wholesome actions of the sensuous sphere such as alms giving and protecting morality performed by ordinary people. One can arrive at the *brahma* realm only with the merit of absorptions (*jhàna*). The merit of absorptions is not something that can be produced easily. Absorptions can be obtained only by someone who has left villages, land, houses, wives, children, relatives, friends and gone to a peaceful place such as a hermitage and made effort by shedding laziness, reducing sleep, detaching from food and drink; not considering the difficulties from cold, heat, flies mosquitoes, hunger and thirst. Only one in a thousand making such effort attains absorptions. The effort of nine hundred and ninety nine of them will not produce results.

It is also suffering for **a person developing absorptions** to let go of wealth. It is also suffering to let go of wife, children, relatives and friends. Living in isolation is also suffering. Not receiving food as desired is also suffering. There are many other forms of suffering due to lack of various other things. Meditating without sleep is also suffering. Therefore, if the five *brahma* aggregates can be achieved effortlessly without the power of merit of absorptions, the person wishing for a *brahma* status will not have to undergo many sufferings connected with

Non-Commercial Distribution

attaining absorptions. He will not be subject to many such forms of agony.

As the five brahma aggregates is a collection of conditioned *dhamma* which has to be acquired by the power of the merit of absorptions, the person expecting to acquire it should undergo a lot of suffering. As this suffering is something arising due to the five *brahma* aggregates, it is an agony that the person who expects the five *brahma* aggregates is subjected to. If some *dhamma* causes agony to a being, such *dhamma* which brings about and causes agony is not something good but a suffering. Therefore, the five *brahma* aggregates which cause great agony in attaining absorptions is suffering. This is how the five *brahma* aggregates become suffering due to their **nature of burning**.

The five *brahma* aggregates having caused the being to suffer various forms of agony such as suffering of formations in attaining absorptions will later result in the blazing of the **fire of personality view** by taking it as I, the **fire of greed/craving (*Tanhà*)** by taking as mine, the **fire of infatuation (*Mada*)** due to the prosperity of the *brahma* status and the **fire of heedlessness** of forgetting the wholesome side. The fire of defilements once ablaze will burn the being over many lives. The fire of defilements is something that hurts slowly like the toxins/poison in mice. Although the rat poison hurts the body from the day it enters, it will not be felt at the

Non-Commercial Distribution

beginning. It will be felt later, after the body has been hurt badly. Similarly the burning due to defilements is not felt at the beginning. Defilements such as craving-conceit will be seen as good things at the beginning. The presence of ferocity and burning in them will be felt by the being only when burnt in hell. The defilements such as craving-conceit in the *brahma* mind is capable of taking one to and cause the burning in hell over a long period. The fires of defilements in the five *brahma* aggregates are **the nature of being burnt**. It is suffering as it has the nature is being burnt.

However, great the glory and prosperity of the *brahma* status is, and though it has arisen due to the glorious power of the merit of absorptions, it has the nature of destruction and coming to an end. It is **the nature of changing**. Due to this nature of changing, those who have arrived at the *brahma* status will fall down in to the sensuous sphere. Sometimes they may fall further down to Avăci hell. They can become a *peta*, a pig, dog, cat, crow, fly, mosquito, louse or a bed bug. Not allowing the *brahma* to remain there and cause the bringing down is the pressure caused by the nature of changing in the five *brahma* aggregates. When there is a nature of changing in the *brahma* aggregates which exerts such pressure, how will it become something good instead of suffering? It will never be. This is how the status of suffering in the *brahma* aggregates is shown in terms of the nature of changing. As the *brahma* aggregates contains all four

Non-Commercial Distribution

forms of suffering as the **nature of agonising, nature of being conditioned, nature of being burnt and the nature of changing** it belongs to the truth of suffering.

Suffering in the deva realm

Birth in the *deva* realm is not just possible other than by the power of merit. Having to acquire it by the power of merit and for just nothing is **the conditioned nature** of the five *deva* aggregates. Because of this conditioned nature of the *deva* aggregates the person desirous of birth in the *deva* realm has to give away wealth earned with suffering. Has to protect morality. Has to pay respects to the elders, attend to their needs; build and cause to be built wells, ponds roads, temples and *stupas*. Has to make great offerings with the fear that if one's merit is small the resultant prosperity will be small and weak. Sometimes, will become poor and suffer the entire lifetime by trying to do it. Will have to protect the mind body and speech to prevent the performance of unwholesome acts as however much wholesome acts are performed, if any unwholesome acts are done, will end up in hell instead of acquiring the expected *deva* status.

Performing wholesome acts is a great botheration, pressure and suffering. It is a great botheration to protect the three doors such as one's body in order to prevent unwholesome action. The person protecting himself from unwholesome actions will have to give up many things that others do for enjoyment. He will not be able

Non-Commercial Distribution

to consume food and drink as desired. Due to these practices, one will sometimes not be able to protect the wealth earned. One will find it difficult to feed wife and children. One will even find it difficult to get treatment for illnesses. The world will be a prison for him because, he is unable to act anywhere as desired. This is the lot of suffering to be undergone by the person desirous of the five *deva* aggregate, because he has to acquire it by performing wholesome acts due to its conditioned nature. Making the person who expects *deva* status undergo this lot of suffering is the pressure exerted on the being by the five *deva* aggregates. As it causes such agony, the five *deva* aggregates is definitely suffering.

Even if a being, is born after death in the *deva* realm due to the wholesome acts performed with much suffering, the fires of craving striking the six doors like eye, ear, nose, tongue, body and mind will burn the *deva*. Sometimes, it will be burnt by the fire of ill-will. The fire of delusion will also burn. After those fires of defilements the *deva* will be dragged to hell and burnt there as well. The five *deva* aggregates will be burnt by the fires of birth, decay, death, sorrow, lamentation, suffering, sad-mindedness and despair. The burning by eleven fires such as craving is **the nature of being burnt** found in the five *deva* aggregates. The five *deva* aggregates is certainly suffering because of the burning by the eleven-fold fire.

Non-Commercial Distribution

Because the five *deva* aggregates have arisen due to a wholesome act of the sensuous sphere which is much weaker than a wholesome act of the fine material sphere, it will last a much shorter period than the *brahma* aggregates. Destruction at the end of the power of merit is the changing nature of the five *deva* aggregates. If, sadness occurs when something worth a rupee or two is lost, how can the loss of invaluable *deva* life be borne? This destruction of the *deva* aggregates is an unbearable sadness for the *deva* who considers it great and lives attached to it. When death approaches, the *deva* will know it due to the arising of pre-sciences/omens. The *devas* get to know that death is near due to these omens. When realised in this manner the *deva's* mind will burn due to the fire of sadness. Such change will often cause the downfall of the *deva*.

Sometimes, *devas* make exit while enjoying *deva* pleasures and fall straight into hell, status of *petas*, become dogs, foxes, pigs, crows, silent monitors, worms lice and bed bugs. If the five *deva* aggregates is something indestructible and permanent, *devas* will not be subject to such changing nature. It so happens because of the changeable nature of the five *deva* aggregates. Being subject to such change and downfall is the suffering due to change in the five *deva* aggregates. As the being is subject to such great suffering of change, the five aggregates is a suffering. The Tathàgata who has realised the truth of suffering has included all the *deva*

Non-Commercial Distribution

aggregates in the truth of suffering because all five *deva* aggregates contain and are subject to the four forms of suffering in **the nature of agonising, nature of being conditioned, nature of burning and nature of changing. This is the truth of suffering in the *deva* realm.**

Suffering in the human world

Human status or the five human aggregates too should be acquired with merit of alms giving and protecting morality. It is not something received for nothing. Having to acquire by the performance of wholesome acts is **the conditioned nature** of the five human aggregates. As the five human aggregates can be acquired with a minor wholesome act, the suffering in formations involved in acquiring it is not as serious as those required for the *deva* and *brahma* aggregates. Although difficult to acquire, there is no suffering of formations worthy of mention regarding *deva* and *brahma* aggregates after they have been acquired. Yet, as the five human aggregates is something which needs to be often restored and renewed, the suffering in formations is present even after birth and until death. It is a serious suffering.

The human body or the aggregates of corporeality is something which rapidly wears off. It should be frequently repaired with food and drink. The repairs made once with food does not last even one day.

Non-Commercial Distribution

Therefore, it is necessary for a human being to consume food several times a day in order to maintain the body. If the support of food is not available, the five human aggregates will be destroyed and die. If there is some difficulty and suffering involved in seeking food, it is due to the changing nature which requires the body to be renewed. Man has to make effort a thousand times to find one grain of rice to feed the body.

Effort must be made from this year, to provide rice for the next year. The farmer should prepare and safeguard the seed paddy[11] required to produce next year's rice. The field should be prepared when it is time for sowing. Thereafter the paddy should be sown. Should protect the rice plants for several months after planting. Should harvest after ripening. Should thereafter thresh the paddy. Should be cleaned after threshing. Should take the threshed paddy home and safely store in silos and the like. The paddy should then be par-boiled, dried and milled. When it becomes rice[12], it should be washed, put into a pot, collect firewood, light a fire and cook. One should make effort on hundreds and thousands of occasions on various tasks.

[11] Unhusked rice
[12] Uncooked rice.

Non-Commercial Distribution

The rice[13] prepared with such effort cannot be consumed as it is. Curries should be prepared to eat with it. A lot of effort has to be made for this purpose. Those who do not prepare food themselves must engage in various industries, to earn money required to provide food.

Food and drink alone is not sufficient to maintain the human body. Garments are also required for its maintenance. Houses for living are required. Various utensils are required in the houses. Much effort has to be made to provide all these required for the maintenance of the human body. The human being has to make effort to provide food, drink, garments and residences to repeatedly repair the five aggregates as long as they last. All this effort is on account of the repeated restoring of the five human aggregates which is its nature of being conditioned. **This is the suffering in being conditioned of the five human aggregates**.

Unlike in the *deva* and *brahma* worlds, the **suffering of being burnt** is very great in the human world. The five human aggregates are subject to thousands of suffering from beginning to end. At the beginning it is great suffering for a human to live in the mother's womb. It is even a greater suffering to exit the mother's womb. It is great suffering to be a very weak person who has to live with the assistance of someone else for a very long time

[13] Cooked rice. There are different words for these three in the Sinhala language.

Non-Commercial Distribution

after birth. However much, the human body is protected it is afflicted with various illnesses. It is also a great suffering. However much it is cleaned, it becomes repeatedly dirty. It is also a great suffering. The human body being subject to the cold due to climate and location is also suffering. Being subject to heat due to climate and being in warm areas is also suffering. Being bitten by lice, bed bugs, flies, mosquitoes, ants, red ants, black ants and serpents is also suffering. Wealth being taken by kings, robbers and enemies is also suffering. Being insulted by others is also suffering. Being beaten is also suffering. Having to fight robbers and enemies is also suffering. Being caught by and coming under the control of enemies is also suffering.

Suffering regarding the feeding of wife and children is countless. Suffering in work connected with relatives and friends is very much. There is much suffering connected with work to be done on behalf of one's village, country and nation. Suffering in performing duties are also many. Man sometimes has to go to and fight in battlefields where bombs are dropped from the sky, are attacked with cannons and thousands of people drop dead every moment. Having to run helter skelter, leaving house and property when enemy armies come bombing, shooting, killing everyone in sight, burning houses and destroying villages is a great suffering.

Non-Commercial Distribution

On occasions, when one has to run away like this, it is an unbearable suffering to have to live without a mat or pillow to sleep on, and no food to eat. It is suffering to be caught and beaten or imprisoned and forced to work on account of a crime. It is an unbearable suffering to be accused of a crime not committed and be imprisoned or killed. It is an unbearable suffering to see your wife, children, brothers, sisters, relatives and friends being caught and punished. It is suffering if creditors come and trouble one, when he has no money to pay the debts. It is great suffering when creditors come, chase you out and take possession of house and property in lieu of unpaid debts. It is suffering to be thrown on to the road with wife and children.

Being caught in sudden great fires is suffering. Being caught in floods which submerge towns and villages is suffering. Having to starve during famines is suffering. It is suffering to see danger signs of calamities. Not being able to get one's needs is suffering. Having to perform unwholesome acts to satisfy a need or due to ignorance is suffering. Being burnt by the fires such as craving which impact on the six doors is suffering. Parting with desired objects and persons is suffering. The five human aggregates are burnt by various forms of suffering given above or not mentioned here. **This is the nature of being burnt, found in the five human aggregates.**

Non-Commercial Distribution

Unlike the five aggregates of *devas* and *brahmas*, the five human aggregates is subject to rapid change or destruction. The five human aggregates is something very weak. There are many enemies within the human body that will kill it when upset. They are found in the surroundings as well. The imbalance **wind/gas** within the body can destroy the human body in an instant. Can be destroyed by the imbalance of **bile**. Can be destroyed by the imbalance of **phlegm**. The life can be destroyed by **worms** that live at various places in the body. The life can be destroyed by upsetting the **earth element** in the body. Can be destroyed by upsetting the **water element**. Can be destroyed by upsetting the **heat element**. Can be destroyed by upsetting the **wind element**. Can be destroyed by not receiving rice and water. Can be destroyed even by food which is highly helpful for the maintenance of life. These wind, bile and phlegm found in the body are enemies that destroy life.

There is no limit to the number of inanimate and animate enemies surrounding the human being. Water, fire, wind, rocks, roots, spikes, thorns and poison are inanimate enemies around the human being. Sometimes even the house which is considered as a great assistance can be an enemy that kills man. Are there ferocious animals such as crocodiles, sharks, serpents, lions, tigers, elephants and bears that live in water and land, they are all enemies of human beings. There are many invisible enemies such as demons and *petas*. The human being himself is a pre-

Non-Commercial Distribution

eminent enemy of human beings. All human beings excepting a few are enemies of a particular human. They refrain from causing destruction, not because of friendship but due to lack of opportunity to do so. The few people who are considered as relatives and friends are sometimes enemies. Therefore, the killing of parents by children, killing of children by parents, killing of brothers and sisters by brothers and sisters, killing of husband by wife and wife by the husband occur frequently in the world.

The human life which has many such enemies is like a dew drop at the tip of a blade of grass or is like a water bubble. There is not a day, hour or moment, when it cannot be destroyed. There is no instant when it cannot be destroyed. Human beings die in the mother's womb without seeing the light of day. Also die at the moment of exit from the mother's womb. Some die a few days after birth. Also die after some months. Some die during childhood. Some die in young age. There is no period in which a human can be satisfied that there is no danger during that particular time. It is a great suffering.

Occasions on which the humans have to shed tears on the destruction of dear ones, such as one's wife and children are many. A great deal of mental suffering occurs when it is suspected that a dear one will die. The fear and sorrow which occurs when there is some indication of danger to one's life is a great suffering.

Non-Commercial Distribution

When it is known that life will end for certain, the resultant fear and sorrow will burn the whole body. The pain in the body at death is also a great suffering.

Because of this **nature of changing** in the five human aggregates, the being who was a human can sometimes become a louse, worm, pig or dog. May have to work for others after becoming an ox, horse or elephant. Can also become a *peta* who has no house to live in; garments to wear, no rice to satisfy hunger, no water for thirst and pick phlegm, snot and faeces to eat, pick and eat grains of rice from rubbish dumps. Even the man, who lived in a beautiful mansion with comfortable furniture, may be born in hells such as Sanjãva and be crying among flames, while standing on molten iron floors.

The change sometimes occurs in all five aggregates at once. Sometimes, only in some sections of the aggregates. When change occurs in one section, those who had eyes earlier will later become blind. Some, who were not deaf earlier, will become deaf. Some, who were not mute earlier, will become mute. Those who were not crippled earlier will be crippled. Those who were not hunched earlier will be hunched. Those who had all limbs and body parts will lose their ears, noses, teeth, hair, fingers, hands and feet. Those who were beautiful earlier will become ugly. Those who were intelligent become foolish. Those who were sane become insane. People who were moral will become hunters, fishermen,

Non-Commercial Distribution

robbers, lecherous, liars, drunkards, slanderers and harsh speakers. Friends can become enemies. Those with right view can take wrong view.

The nature of changing is found not only in human aggregates but also in wealth and objects attractive to humans. The condition of the human also changes according to the change in these external objects. Those who were kings at onetime, sometimes become beggars due to the loss of wealth. This is showing only a bit of the suffering due to change in the five human aggregates. The omniscient Tathàgata stated that the five human aggregates is truly a suffering or the truth of suffering because, the five human aggregates agonises the human being by the three-fold nature of being conditioned, burning and changing.

Suffering in hell

There are four lower worlds known as the hell (*Apàya*), the hell of animals, the hell of departed spirits (*Peta*s) and the hell of demons (*Asuras*). It is well known that there is suffering in hell. This is a matter accepted by everyone. Therefore, only a brief description of the suffering in hell is given here. The aggregates of hell beings are made due to unwholesome actions. The mind of the worldling is naturally attached to unwholesomeness. Therefore unwholesome actions are something sweet for the worldling. Therefore, abundance of the conditioned nature as in the case of human, *deva*

Non-Commercial Distribution

and *brahma* aggregates cannot be spoken of regarding the five aggregates of hell beings. The suffering in being conditioned is not much. The suffering in being burnt is great in the aggregates of hell beings.

Hell of animals

Among the four hells, the hell of animals is something visible to us. Although suffering in it is not as great as in the remaining hells, it is greater than suffering in the human aggregates. These animals do not have sufficient intelligence to produce food required for living. If they do not receive food from nature, they will have to suffer from hunger and thirst. Sometimes they dehydrate and die. There are many animals in the world that die of hunger and thirst. Due to the lack of intelligence to prepare an abode, they suffer by exposure to the sun and rain during their whole lives. They also have many enemies. They often live in fear and in hiding due to the absence of a protector or helper to control the enemies. They do not have the knowledge to treat a wound or a sickness by themselves. When they fall into a state of weakness due to injury or sickness there are animals that come to peck and devour them, gorge and eat the eyes or suck blood. On such occasions there are no relatives or friends, to give even a drop of water. Many animals die lying on their faeces and urine while flies and mosquitoes suck their blood, crows peck at their bodies

Non-Commercial Distribution

and foxes and dogs tear off meat. However much they run away and hide, many animals cannot protect their lives from powerful animals. The powerful animals will catch them and devour alive while they are weeping. They will be pressed down with two feet and flesh torn apart and be eaten. Humans also kill and eat many animals. Cattle are burnt with hot iron rods. Humans capture and imprison animals for life, for their own amusement. They capture animals such as cattle, tie them up for life and get them to work while being beaten with sticks. They will be made to work over a long period and thereafter be killed and their meat eaten. These are a few of the mental sufferings undergone by animals. The animal that does not know good from bad performs unwholesome acts during the entire life. Therefore, it has to go to a hell with greater suffering after death. Therefore, not only living, dying too is suffering for the animals. Birth, living and death are all suffering for those beings. Therefore, the aggregate of animals is the truth of suffering.

Hell of *petas*

Petas are a type of beings that undergo very much greater suffering than animals. They are mostly spontaneously born (*opapàtika*). The birth that occurs like the lightening in the sky without a mother or father and with complete bodies by the power of *kamma* is called **spontaneous birth**. Bodies of beings born to

Non-Commercial Distribution

parents have the characteristics of the parents bodies. Therefore, a being born in that manner has bodies similar to parents.

The *kamma* has effects on the bodies of spontaneously born beings. Therefore, the spontaneously born *petas* have bodies which are small, big and of various forms according to their past *kamma*. It is not possible to show that *petas* take a particular form as one type of beings. **Peta Vattu Pakaraïa** shows that there are *petas* who have various forms such as big or small and subject to various types of suffering. *Petas* given in the **Lakkhaïa Saïyutta** is mentioned here to have a slight understanding about them. Only those with the divine eye can see *petas*. **Twenty one types** of *petas* seen in the vicinity of the Gijjakåña rock by the ***Arahat* Lakkhaïa** who had the divine eye is given in the Lakkhaïa Saïyutta.

(1)Among them is a *peta* which is a skeleton without blood and flesh. He travels in the sky crying while being chased and pecked between ribs by *petas* in the form of crows and eagles. (2) One *peta* has a body like a lump of flesh which is chased and pecked by the crows and the like. (3) Another *peta* has a similar piece of flesh like a ball. (4) There is one *peta* which has no skin anywhere in the body. (5) Still another *peta* has sword like hair which repeatedly cuts its own body. (6) One *peta* has weapon like hair which repeatedly cuts the body. (7) There is a *peta* with arrow like hairs which prick the body. (8)

Non-Commercial Distribution

There is a *peta* with needle like hair which goes up in the sky and fall back on its body. These needles pass through its head and come out of the mouth. Enter the mouth and come out of the chest. Enter the chest and come out of the stomach. Enter the stomach and come out of the thighs. Enter the thighs and come out of the legs. Enter the head and the legs and come out of the soles. This *peta* is always crying with pain. (9) One *peta* has testicles as large as a big pot. He carries it on the shoulder when he moves. Sits on it when stationary. (10) One *peta* is immersed up to its head in a pit of excreta. (11) One *peta* is stuck in a pit of excreta and eats excreta with both hands. (12) There is one *peta* without a skin and is pecked by crows and eagles. (13) There is a smelly distorted *peta* which is attacked by crows and eagles. (14) There is one *peta* which is crying on burning coals. (15) There is one *peta* which has no head and the mouth and eyes are on the chest, it is being attacked by crows and eagles. (16) There is a Bhikkhu *peta* bearing robes and bowls which shine while burning. (17) There is a similar Bhikkhuïã *peta.* (18) There is a similar lay female *peta.* (19) A novice Bhikkhu (*sàmanera*) *peta*. (20) A novice bhikkhuïã (*sàmanerã)* peta. These were the *petas* seen by the Lakkhaïa *thero*. There are many other *petas* with various bodies and undergoing various forms of suffering. Not receiving food and drink, not receiving garments-ornaments, having no residences, burning with fire, being stuck in pits with excreta and

Non-Commercial Distribution

unable to move out for life, being cut by weapons, being devoured by animals are the suffering of being burnt (*Santàpa dukkha*) in the *petas*. The five *peta* aggregates is the truth of suffering because of oppression for life by the said types of suffering.

Hell of demons/titans

There are many types of demons. The type of demons belonging to the hells is a type of beings like the *petas*. They have bodies which are three Gavva[14] in size. They have a mouth the size of an eye of a needle. It is situated on the top of the head. Due to the smallness of the mouth they can never satisfy their hunger or thirst. These beings that do not receive food, have dried up bodies with no blood or flesh and are like skeletons. The eyes are protruding like those of prawns. Being so weak they are even unable to get up. These demons are also referred to as "***Kàlaka¤jika peta***". The suffering they undergo due to hunger and thirst for thousands of years until death will not be there if not for these aggregates. They are not released from such suffering as long as the five aggregates of the demon life are present. Therefore, the five demon aggregates is the truth of suffering.

Hell

[14] An ancient measure of distance approximately three and a half miles.

Non-Commercial Distribution

The most macabre place where there is suffering is hell. In this hell there are many types of fearful sufferings. Being burnt, fixing on to heated iron floors with spikes, and cutting the body with adzes and axes, cutting with a saw as a log. Making to drink molten copper, swallowing heated iron balls, being ground by rolling rocks, heating the body with smoke sent in through the openings, tearing and picking of flesh by crows and eagles with metal beaks, being made to pull loaded carts like oxen, being made to run about in areas with razor like grass and leaves like swords until the whole body is cut, being pushed into salt water rivers after the body is like a bloody lump of meat and being thrown into cess pits infested with worms having metal tips as large as arecanut, coconut and palmyrah palms are some of the sufferings in hell.

A person cannot completely express the suffering in hell even if he takes a hundred or thousand years over it. One day, **Lord Buddha** stated that there are not many similes to show the suffering in hell. Then one Bhikkhu requested the Buddha to give a simile indicating the suffering in hell. Then the Buddha gave the following simile. "Bhikkhus! King's men capture a rouge, take him to the king, say that he is a rogue and request to order suitable punishment. The king orders, him to be taken away and stab him a hundred times with iron rods in the morning. The king's men carry out the order.

Non-Commercial Distribution

Thereafter the king inquires as to what happened to the rogue. The king's men say "Your majesty the rogue is alive." Then the king orders a further hundred stabs during the day time. The king inquires about the rogue in the evening as well. The king orders a hundred stabs in the evening also. The Buddha asked, Bhikkhus, did the man become sad and suffer by receiving three hundred stabs with iron rods? Then the Bhikkhus said. Bhante! He will be saddened and suffer by just one stab. What is to be said about three hundred stabs?

Thereafter the blessed one took a small pebble in hand and inquired, "which is larger, the pebble I picked up or the Himalaya rock?" The Bhikkhus said. "Bhante, the blessed one, the pebble you picked up is not even a thousandth, ten thousandths or one hundred thousandths of the Himalaya. Nothing is comparable to the Himalaya."

Then the blessed one stated, "Bhikkhus, the suffering in the man from three hundred stabs is not a thousandth, ten thousandths or one hundred thousandths of the suffering in hell. There is nothing that can be compared to the suffering in hell."

The beings that fall in to hell will not be subject to such great suffering if they do not have those five aggregates. That suffering will last as long as those five aggregates are present. Therefore, such suffering is oppression, burning by the fire of aggregates of hell beings.

Non-Commercial Distribution

Therefore, the five aggregates of hell beings is also the truth of suffering.

Therefore, it should be known that the aggregates of all beings that live in various spheres of the world from the end of the universe to Avãci hell, be they small or big is definitely a heap of suffering consisting of the four-fold natures of agonising/oppression, having to be produced repeatedly, being burnt and go into destruction as stated by "***Pãëanañño, saõkhatañño, santàpañño, vipariõàmañño***". One who sees this has seen the noble truth of suffering which is extremely difficult to be realised.

Twelve modes of the truth of suffering

"***Tattha katama§ dukkha§ ariyasacca§? Jàti pi dukkhà, jarà pi dukkhà, maraõa§ pi dukkha§, soka prideva dukkha domanassupàyàsàpi dukkhà, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yampiccha§ na labhati dukkha§, saïkhittena pa¤cupàdànakkhandhà dukkhà.***"

This is the paragraph showing the noble truth of suffering in the Sacca vibhaïga sutta in the **vibhaïga pakarana** of the Abhidhamma piñaka. The following twelve are shown as the noble truth of suffering, **(1) Birth, (2) Decay, (3) Death, (4) Sorrow, (5) Lamentation, (6) Suffering, (7) Sad-mindedness, (8) Despair, (9) Association of the disliked, (10)**

Non-Commercial Distribution

Disassociation of the liked, (11) Not receiving what is desired, (12) Five aggregates of clinging.

1. Suffering in birth

The word '*jàti*' (birth) has many meanings (connotations). What is meant by it in the description of the noble truths is the birth in the given life. It is the aggregate that occur from conception to exit from the mother's womb, in the case of beings born into a mother's womb and those occurring from conception in the rest of the beings. Birth is suffering because; it becomes the cause of many other forms of suffering.

Suffering (*dukkha*) is many-fold as ***dukkha dukkha, viparióàma dukkha, saïskàra dukkha, praticchanna dukkha, apraticchanna dukkha, paryàya dukkha, nishparyàya dukkha***[15]

Physical pain such as headache, earache, toothache, and pain of mind due to loss of desired objects is ***Dukkha dukkha.*** The loss of pleasant feeling of mind and body is ***Viparióàma dukkha.*** Oppression due to arising and extinction of equinimous feeling and formations of the three spheres is ***Saïskàra dukkha.*** As suffering such as earache, toothache, burning due to lust, burning due to ill-will which cannot be seen if not expressed is ***Praticchanna dukkha.*** Hidden suffering is its meaning.

---

[15] No English terms are given for these but their meanings are given below.

Non-Commercial Distribution

Beating with sticks and poles, stabbing with knives, cutting with swords are ***Apraticchanna dukkha*** as they are apparent and the means are also visible. Manifest suffering is its meaning. Everything such as *jàti* shown in the Satya Vibhanga other than *Dukkha dukkha* is *Paryàya dukkha* as they condition each one of those *dukkha*. *Dukkha dhukkha* is *nishparyàya dukkha* (suffering without base).

Although it was stated that birth is suffering, it is not suffering in itself. If there is great suffering in the four hells and a suffering resultant from conception (*Garbhàvakrànti målaka dukkha*) in happy courses of existence (*sugati*), such suffering will not occur if not born there. They occur only due to birth. Therefore, even if birth is not suffering by nature, it is suffering because it causes other forms of suffering. The suffering in hell was mentioned above. ***Garbhàvakrànti målaka dukkha*** in *sugati* should be known as follows.

The being born in a mother's womb is not born in a chamber of flowers, gold casket or silver casket. He is conceived in the mother's womb filled with foul smelling gases at the lower abdomen, between the two carapaces and surrounded by entrails in a cramped gloomy space similar to the Lokàntara hell and as repulsive as the Gåtha hell as would a worm born in a cess pit. Thereafter he seethes and suffers in the womb unable to move, stretch or bend his hands and feet.

Non-Commercial Distribution

When the mother sits, stands, walks or engages in various activities he is wobbled and bruised like a kid in the hands of a drunkard or a serpent in the hands of a gypsy. He suffers like someone in the Lokàntara hell when the mother drinks cold water, like one fallen into a hot pan when the mother drinks hot water and like someone fallen into the Vetaraõã hell when the mother eats something salty or sour. This is **suffering rooted in occupying the womb (*Garbhapariharaõa målaka dukkha).*** The great pains that arise when doctors perform surgery on soft spots in the pregnant mother are **suffering consequent to pregnancy (*Garbha vipatti målaka dukkha*)**.

When the child is to be born, the gases produced in the womb topples the child upside down and sends it with head down to the mouth of the vagina like someone thrown down from a mountain. This is great suffering. When exiting from the extremely narrow vagina a suffering like that experienced by hell beings in Saïghàta hell that are trapped between two rolling rocks occurs. This is **suffering rooted in emergence (*Vijàyana målaka dukkha*)**.

The infant born out of the mother's womb suffers as if a raw wound is brushed with a coir broom dipped in salt, when it is immediately washed and cleaned. This is ***Vahir nishkramaõa målaka dukkha*** or suffering caused by emergence.

Non-Commercial Distribution

The suffering arising in those who commit suicide after growing up, those who refuse food on account of wickedness or greed and engage in austere practices such as standing in the sun or sitting on thorny spreads is the **self imposed suffering (*âtmopakrama mâlaka dukkha*)**.

If there is suffering created by others such as bruising, cutting and tying up it is **suffering rooted in external activity (*Paropakrama mâlika dukkha*).** As birth is the cause of all these suffering, birth is suffering.

2. Suffering in decay/aging

Aging of the aggregates of the being that is born is decay. When one gets older, hair on the head and body grays. Teeth will fall. The skin becomes wrinkled and discloured. Freckles and spots appear. Scales appear. Bones and veins show up. Become hunched. Eye sight weakens. May even go blind. Becomes deaf. Sensitivity to taste reduces. Often forgets what was done and what has to be done. Intelligence wanes. Is often out-witted. Mistakes become plenty. The physical strength is drastically reduced. Hands and feet begin to tremble. Even become unpleasant to the children. Although decay is not naturally a suffering or pain, these things cause physical and mental suffering in the decayed person. As decay is the cause of all these suffering it is also a great suffering.

Non-Commercial Distribution

The person who is old and weak find sitting up from a lying down position and standing from a sitting position to be suffering. Lot of physical pain results due to tiredness from walking a short distance. The weak, old person trips over stones and roots and falls down because the feet do not land at the expected place while walking. Much suffering arises because of fractures of hands and feet due to such falls. His inability to engage in employment to provide his requirements is a suffering. Even though food is received, his inability to consume as desired is a suffering. The inability to protect your belongings from rogues and enemies is a suffering. Being ridiculed and laughed at when incapacitated is suffering. Disobedience of wife and children who were lovingly fostered and being neglected by them is great suffering. There are many such forms of suffering caused by decay.

3. Suffering in death

Death is two-fold as instantaneous death (*Khanika maraõa*) and conventional death (*Sammuti maraõa*). The destruction of mentality and corporeality which takes place every instant is **instantaneous death**. The end of the life vitality of a being or the collection of groups of existence is **conventional death**. "Man died, child died, ox died" refers to this conventional death. Although both these deaths are suffering, it is the conventional death that is considered in this description of the noble truths.

Non-Commercial Distribution

That too is four-fold as ***âyukkhaya maraõa, Kammakkhaya maraõa, Ubhaykkhaya maraõa*** and ***Upacchedaka maraõa***[16]. There is a specific period for which various types of beings will live. They are called life expectancies. With the expiry of these periods the body will decay and the beings will die. Such death of a being is called ***âyukkhaya maraõa***[17]. Past *kamma* is one of the causes for the living of a being. A strong *kamma* has the power to make a being live for a long time. A weak *kamma* does not have the power to cause a long life. Therefore, beings born of a weak *kamma* die off before the end of the life expectancy , like a lamp that is extinguished due to the lack of oil while the wick is in good condition and no external factors such as rain or wind is present. Such death is ***Kammakkhaya maraõa***[18]. Some die due to the simultaneous ending of life expectancy and kamma. That is ***Ubhyakkhaya maraõa***[19]. Some die due to causes such as sudden illness while both life expectancy and kamma are unfinished. That is ***Upacchedaka maraõa***[20].

Although the ending of life vitality is not a pain, the being that dies in any one of the four means dies at the end of great suffering in both his mind and body.

---

[16] No English terms are given but the meanings are given below.
[17] Literally death at the end of life expectancy.
[18] Literally death due to end of kamma [result (vipåka)].
[19] Literally death due to end of both.
[20] This is due to another strong kamma.

Non-Commercial Distribution

Therefore, death is a great suffering. When death nears, imbalances of things such as wind in the dying being hurts the body by being angered like snakes, and as being beaten with poles, cut with knives, stabbed with sharp rods, by the body being pressed while tossed and turned, burnt by fire, as limbs being removed and flesh torn off. As death nears, thickened phlegm rises and presses on the chest. He has to breathe in and out with great difficulty because of this compression. The breathing in and out with great difficulty, making a fearful noise is called death throes. Great pain arises in the being due to blocking of the respiratory path by the rising phlegm.

Ananda ***thero*** and **Sàriputta** ***thero*** arrived at the death bed of the **great banker Anàtapiõdika**. Sàriputta *thero* inquired as to the health of the banker. Then the banker said. "*Bhante*, my head is throbbing with pain due the wind as if a powerful man is beating with a hammer. My head is compressed with wind as if a powerful man is strapping my head with a band. My stomach is paining as when a skilled butcher is cutting off meat with a weapon. I am burning like when two strong men are holding a weak man with both hands and rolling on a pit of burning embers." If such great suffering occurs in meritorious people like the great banker Anàtapiõdika, what is to be said about the suffering of others at the time of death?

Non-Commercial Distribution

A great fear about death arises on this occasion in the being suffering from many physical pains. There is no other fear as big as that fear. The highly ferocious death burns the being's mind as if a wall of fire is hitting the heart. The being thinking of god at this time, while suffering from great pains will face another great fear if he has committed unwholesome acts. At this time the *kamma* itself will show him hell. He will see roaring walls of fire coming to envelope him. Will see ferocious demons from hell coming to take him away. The being frightened by these will even pass faeces and urine.

Another fear that arises in beings that are to be born in both happy and unhappy states of existence is, having to leave desired objects and persons. The dying being has to leave items such as money and houses protected over a long time, and loved ones like wife and children, relatives and friends. This is also an unbearable suffering for him. How can a person who cries for days and feels sad for months and years due to the loss of one among the wife and children bear up parting with all of them? It is unbearable. This parting by the death proximate being is equal to the burning due to a wall of fire engulfing the chest. The death or ceasing of life vitality brings greater suffering of mind than any other. Therefore, beings are more afraid of death than anything else. Will give away everything to escape death.

Non-Commercial Distribution

4. Suffering in sorrow

The pain of mind caused by the destruction or grabbing by others of desirable objects such as gold, silver, pearls, gems, money, houses, land and fields; loss of loved ones like wife and children or dangers to them and dangerous effects of sickness and the like is known as **sorrow (*Soka*)**. This is also a form of suffering that the being traversing the *Saïsàra* (cycle of births and deaths) has to face. It is a fear which is great according to the desirability of the object destroyed. When a highly desirable object or person is lost, it is felt as if a heated sharp iron rod pierces the chest or a big wall of fire engulfs the chest. The extent of burning is such that the blood is so heated and blood is vomited. Some become insane. Some are subject to various ailments. Some hang themselves and commit suicide. Some cut their necks and die. Some drown themselves in water. Some kill themselves by jumping into fire. Beings do not always confront only the loss of one desired object. Sometimes the destruction of many desired objects occurs at once. Loss of many desired people also occurs. If the loss of one desired object or person leads to suicide, how can the suffering in sorrow due to the loss of many desired objects and persons be expressed?

Non-Commercial Distribution

5. Suffering of lamentation.

The shedding of tears and expressing the sorrow as "where did you go my son? Where did you go my daughter? How can we live without you?" When danger confronts and loved ones are lost or expressing the value of wealth lost is **lamentation (*Paridevа*)**. Crying is another name for it. Although crying itself is not suffering, the Tathàgata stated "lamentation is suffering" because many forms of suffering such as beating the head on pillars and walls, banging on the ground and rolling on the ground are done by the crying person.

6. *Dukkha dukkha*

Various types of pains and burning sensations occurring in the body are ***Dukkha dukkha***. Events such as birth are referred to as suffering because they cause pain. The suffering of pain in the body results in other physical and mental pain. This is also definitely suffering. Therefore, it is called *Dukkha dukkha*. Extremely great suffering is its meaning. There are many sufferings of pain arising in the bodies of beings due to the imbalance of internal elements and external dangers. The imbalance of wind causes suffering of pain in the head. Very strong unbearable pain arises in the eyes, ears, and teeth. Suffering of pain often arises in the tongue, throat, chest back, shoulder, side, lower back, limbs, joints, bones, flesh and veins due to the imbalance of wind. Great pains as if one is going to die arise due to the inability to

Non-Commercial Distribution

pass urine and faeces because of obstructions in their paths. Great suffering of pain arises in women at child birth. Great pain arises when maggots attack wounds. These are pains that occur internally.

There are many forms of suffering of the body due to external dangers. The being often suffers by having to wait in the sun. Suffering also occurs due to burning. Suffers due to being struck on stones and roots. Great pains result due to falling of nuts, branches or trees on the body and being struck by vehicles. Pains arise due to being struck by stones, poles, knives, adzes, axes, mammoties, swords, arrows and bullets. Suffering also takes place due to bites by centipedes, scorpions, serpents, dogs, lions and tigers. Many types of pain result due to being gored by goats and oxen, trampled by elephants and being kicked by horses or oxen. Great pain occurs due to louce, bed bug, tick and mosquito bites. Many suffering arise from imprisonment for crimes committed or crimes not committed and being made to labour in prison, whipped, beaten with sticks and poles, being subject to chopping off of hands, ears, noses or head and burning. Many are the pains caused when burglars catch you and beat, prick or stab little by little with chisels, knives and rods to make you divulge where wealth is hidden. Mentioned here are a few of the sufferings that a human can undergo in this world. There are many other forms of suffering. The human being is not always able to stay here. He who commits

Non-Commercial Distribution

unwholesome acts will go to hell. The suffering to be experienced in hell is hundreds of thousands of times of this. It should be taken note of. It will not be given here because it is too long.

7. Sad-mindedness

The suffering in the mind is **Sad-mindedness (*Domanassa*)**. Sad-mindedness occurs in people owing to thousands of reasons such as disobedience of children brought up with great pains, not being looked after by children on reaching old age, the wife who was supported out of wealth gathered with great suffering seeking other men and becoming disobedient, being insulted by others, witnessing the suffering of children, failing examinations, becoming ugly in appearance, becoming poor and not being not able to do what others can do. Great sorrow arises when relatives and friends associated earlier passes without even looking at one who was once rich is now poor and lies in a roadside shelter. Sad-mindedness which arises in one life alone is countless. Sad-mindedness arises in everyone both rich and poor.

8 Despair (*Upàyàsa*)

The strong mental fatigue that occurs due to matters such as harm to relatives is **despair**. The one who is subject to despair stays quietly without shouting praise of the person fallen into danger. Sometimes stays without

Non-Commercial Distribution

taking food and drink. Becomes unconsciousness when it is powerful. Sometimes die due to drying of the heart. Although this mental fatigue is not suffering in itself, the Tathàgata has stated that despair is suffering because it causes many physical and mental sufferings.

9. Suffering in association of the disliked

Encountering disliked objects and persons is the suffering in association of the disliked. Objects unpleasant to be seen such as dirt, garbage, phlegm, snot, faeces and urine; sounds unpleasant to be heard; bad odour unpleasant to be smelt; tastes such as bitterness which are unpleasant and undesirable; contacts which cause suffering when felt by the body are the unpleasant objects. As seeing, hearing, smelling and feeling these undesirable objects bring pain of mind, encountering them is suffering even though they are not suffering in themselves. Disliked persons are those who are your enemies and those who utter things and perform acts you dislike, even if they are not your enemies. Having to live or work with such people is the suffering in association of the disliked. Although the mere association of the disliked persons is not suffering, it is said to be suffering as it causes unlimited physical and mental suffering. This is a form of suffering frequently encountered by beings traversing the *saïsàra*. Even a king cannot live avoiding this.

10. Separation from the desirable

Non-Commercial Distribution

Parting with the wealth collected and protected lovingly and sons and wife is **separation from the desirable.** Wealth is something that is parted from the owner by spending, being taken by robbers and kings and destroyed by fire. Even though some wealth is left with the owner, it is definitely separated from him at death. The person who lives with desirable people such as sons part with them by having to go and live in another area, them leaving for another area, their death or one's own death. Therefore, separation from the desirable is something that happens during every lifetime to the person who traverses the *Saïsàra.* Although it is not a definite suffering, it is a suffering because it causes many physical and mental sufferings. Its seriousness is such that some fall ill because of it. Some commit suicide.

11. Suffering in not receiving what is desired

Many are the things that beings like and wish to acquire. The beings who have the nature of decay wish not to decay or age. The beings who have the nature of falling ill wish to be healthy. The uneducated expect to be educated. Fools expect to be clever. The poor expect to be rich. Those who have no high status expect to gain high status. Ordinary citizens expect to become the king. Those who do not have many things expect to acquire them and those who have expect to acquire more. There are many such things which are expected to be acquired.

Non-Commercial Distribution

They do not receive even one thousandth of them. Although this non-receipt is not suffering in itself, it becomes great suffering as it causes many other physical and mental suffering.

12. Suffering in the five aggregates of clinging

The suffering in birth, decay and death do not occur anywhere else but in the five aggregates of clinging. The five aggregates of clinging is the birth place of all suffering. Therefore, the Tathàgata stated that the five aggregates of clinging is suffering.

The being is born in the world with suffering. His body decays from the moment of birth. It is also suffering for him. He who decays approaches death every moment. Death too is a great suffering for him. Between birth and death he has to feel sad, cry and be subject to great mental fatigue on many occasions. He is not relieved of suffering because of association with the disliked and not receiving what is desired. The five aggregates of the being which is full of such suffering is a suffering. There is no being other than the five aggregates. Therefore, this whole world of beings is a heap of suffering. What arises is only suffering. In reality there is no pleasure/happiness here. This is how the truth of suffering is shown in the Vibhaïga Pali.

The noble truth of suffering ends here.

2

Non-Commercial Distribution

Truth of the cause of suffering

As the aggregates of clinging which are corporeality, feeling, perception, formations and consciousness in the sensuous sphere, material sphere and the immaterial sphere are **absolutely, truly** suffering and referred to as the noble truth of suffering and are impermanent, they are subject to repeated destruction. Do not continue to exist. Yet, the arising of new aggregates of clinging cause the continuance of this aggregate of suffering. The repeated arising of these aggregates in spite of the continuous destruction cannot be something that is causeless. There must be some cause for it. Many people in the world show various causes for the arising of these aggregates of suffering. If there is some unfailing cause among those matters shown, it is called **the truth of the cause of suffering.** The Buddha who shows the truth which is the cause for the arising of suffering states:-

"Katama¤ca bhikkhave! Dukkha samudata§ ariyasacca§? Yàya§ taõhà ponobhavikà nandiràga sahagatà tatratatràbhinandanã. Seyyathãda§? Kàma taõhà bhava taõhà vibhava taõhà, ida§ vuccati bhikkhave dukkha samudaya§ ariyacacca§"

"Bhikkhus, what is the truth of the cause of suffering? Does some craving cause the becoming of the being and what is this craving which takes and attaches as good. These attachments in the respective lives, be they small, great, weak, sweet and referred to as the three-fold

Non-Commercial Distribution

craving of, craving in the sensuous sphere, craving in the material sphere and craving in the immaterial sphere is the noble truth of the cause of suffering." Is the meaning of this. This shows that the real cause of arising of suffering or the noble truth of the cause of suffering is craving.

Craving and its variations

Craving is the attachment to the aggregates of clinging that appears as human - deva - brahma beings and external objects such as gold - silver - pearls - gems - food - garments, when thought that they are good and needed. This is very strong regarding the internal aggregates. They also occur separately as my eye, my ear, my tongue, my hair, my head, my hand, my well being, my consciousness, my intelligence, my loving kindness, my compassion, my effort and my life. **It exists regarding the entire five aggregates as; I should also exist as a particular individual in the world.** Among these the craving of taking the entire five aggregates as a soul, being is extremely high.

The craving to exist in the world is present strongly in all worldlings, including the worm in a cess pit or spittoon. **It is the craving of hanging on to the five aggregates**. The foremost craving among cravings of all types is the craving for **the internal five aggregates**. It is this that causes the re-arising and continuance of the aggregates of suffering. The strength of this is not realised by

Non-Commercial Distribution

merely saying that, a strong craving regarding the internal aggregates exists in everyone. This can be realised by considering the pain of mind caused by the destruction of objects one is attached to. The slightest pain of mind is not caused by the destruction of something towards which there is no attachment. A pain of mind occurs when something which is somewhat attached to, is destroyed. Great pain occurs when something which is highly attached to, is destroyed.

A greater pain of mind occurs when one's wife or a child dies than when some object is destroyed. Even a greater pain of mind occurs when a part of one's own body is destroyed. Even a greater pain of mind occurs when one is about to die. That happens because the being is attached to self more than anything else.

When considering in this manner, it can be realised that the craving involved in taking, the five internal aggregates as soul becomes **number one**; the craving regarding the internal organs[21] becomes **number two**, the craving regarding wife and children becomes **number three**, and craving regarding external objects becomes **number four**. Just as the fire has the nature of producing smoke, aggregates have the nature of producing craving. Therefore, craving occurs only

[21] This does not mean internal organs of the body as opposed to limbs and the like, but one's own organs as against those of any other person.

Non-Commercial Distribution

because of aggregates. It should not be taken as something that happens due to the fault of a being. Therefore, no one should be insulted for having craving.

Reason for attachment to the five aggregates which is a heap of suffering

If the five aggregates of clinging brings about a great aggregate of suffering of various types that burns with the likes of greed, ill-will, delusion, birth, decay, death as shown earlier in the description of suffering; beings should dislike it. They should have a fear, disenchantment and not an attachment or gladness about it. Why does it not happen and a great craving occur in the beings about the five aggregates of clinging? Is it because there is truly no suffering in it? It is something to be considered here.

There is some enjoyment in these five aggregates of clinging. If some well being or pleasure arises in something, it is its **enjoyment**. If there is some danger in it, it is its [unfavourable] **consequence**[22]. Beings are so attached to these five aggregates of clinging because there is some enjoyment in them. No one will be disappointed with it if there is only enjoyment in it. No one will be fed up with it. No one will be able to destroy the craving for them. There are many great beings like the Buddha who have become disappointed and fed up

[22] In the Sinhala text this is used only for unfavourable situations.

Non-Commercial Distribution

with the five aggregates of clinging. In order to attain Nibbàna, they overcame craving that makes one to be pleased with and attaches to the five aggregates. These great beings were able to destroy craving, because there is really a strong consequence associated with the aggregates.

These five aggregates are like a cake mixed with poison. A well being and a pleasure arise in the mind, when a cake mixed with poison is sighted. A similar mental satisfaction and pleasure arises when it is smelt and tasted. It is its enjoyment. If someone eats it, he could even die. If not he will be subject to suffering for several months or years. Therefore, it is something that should not be attached to, but be afraid of. It is something to be taken away and buried. This is the consequence in the cake mixed with poison. Between the enjoyment-consequence in the cake mixed with poison, however great is the consequence, it remains concealed. It cannot be seen by anyone other than an expert experimenting with it. Even though the enjoyment is very small, it remains surfaced. Anyone who looks will see the enjoyment that has surfaced. Therefore, no fear arises in those who see the cake mixed with poison and will eat it and die or be subject to great suffering.

There are both enjoyment-consequences in the five aggregates as in the case of cake mixed with poison. The well being due to the aggregates that arises from time to

Non-Commercial Distribution

time and disappears in a moment is the enjoyment in it. Its consequences are great. Having to encourage it with food and drink because of its nature of frequent wearing off is one of the consequences. Suffering with various sicknesses is one consequence. Being subject to pain from various things is another consequence. Having to feel sad and cry due to the destruction of desired objects and not receiving things required is also its consequence.

Further, these five aggregates of each individual are suppressed by poisonous seeds such as personality view, greed and conceit which are capable of bringing about suffering by **arriving at the animal realm**, suffering for thousands and hundreds of thousands of years in the **peta realm** and **going to great hells** such as Sa¤jãva and Kàlasåtra. Therefore, even the person who has arrived at the top of the universe has the nature capable of causing his birth in the animal world, *peta* state and hell. These poisons such as personality view, greed and conceit are hundreds and thousands of times more poisonous than the poison in the cake.

Containing such strong poisons is a consequence in the five aggregates.

Although there are many consequences in the five aggregates they remain concealed like the poison in the cake. It can be seen only by those who have acquired the **eye of Dhamma knowledge** who can see through the interior of aggregates that others cannot see. Therefore,

Non-Commercial Distribution

however much consequences are there, beings are not disappointed with aggregates. They do not get fed up of the aggregates. The enjoyment in the aggregates always surfaces as in the case of the cake mixed with poison. Therefore, this enjoyment results in the arising of craving for aggregates. Beings take it as mine and get attached to it. This is how craving occurs about aggregates which has consequences.

There is nothing in this world which arises due to a single cause. There are many causes for the birth of the being consisting of aggregates of clinging or the repeated arising of aggregates of suffering consisting of formations. The main cause among them is **craving**. If this single *dhamma* of craving is destroyed the cessation of the aggregate of suffering will occur despite the presence of remaining causes such as *kamma*. There is no cessation of suffering as long as there is craving. *Kamma* and the like which causes future birth cannot be destroyed as long as craving is present. Craving cannot be destroyed while *kamma* and the like exist. Along with the cessation of craving, the aggregate of suffering beyond the present life together with the causes such as *kamma* is extinguished. Therefore, the Tathàgata in His **discourse on the noble truths** showing the cause of suffering has ignored the causes such as *kamma* and stated that **craving** to be the single *dhamma* which is the noble truth of the cause of suffering.

Non-Commercial Distribution

This is how craving becomes the cause of suffering :- Everyone from the worm in the cess pit, hell being born in the Avãci hell to every human and every *deva* sees their life consisting of the five aggregates as the greatest thing in the world. There is nothing in the three worlds that he will exchange with his life. This is how craving first arises regarding the five aggregates. Thereafter, the strong **craving** to protect the five aggregates from destruction will arise. When objects such as form - sound impact on his six bases such as eye - ear - nose - tongue - body – mind; first craving that they are good, sweet will arise. Later, the strong craving to repeatedly acquire them will arise. The five aggregates which will collapse if not maintained by the provision of food and drink will not survive merely due to the wish to have them. Should be maintained by the provision of food-drink and the like. He will not receive the desired forms, sounds and the like for nothing, just for the sake of wishing. When they are not received, the being is directed by the craving that the life has to be maintained and the desired objects must be acquired. The being directed by craving will begin to act towards searching for the items required to maintain life, get rid of things harmful for life and seeking enjoyable forms - sounds - odours - tastes - contacts.

The amount of work to be done by a human being to obtain one plate of rice is unlimited. He has to till the field. Has to sow the paddy. Has to look after the sown

Non-Commercial Distribution

paddy for several months, harvest the paddy, dry and clean the paddy, take home and store in a safe manner, par-boil the paddy, dry, mill, sift, fetch water, wash rice, remove sand and stones and light a fire. No cooked rice will be produced if someone does not perform all these functions.

Many functions have to be performed even to produce a garment or ornament. The number of jobs to be done to construct a house is a thousand times more than this. Making effort for each of these functions is suffering. Much pain of mind-body arises due to great effort to be made.

Actions taken to acquire various things are not always successful. The pain of mind as a result of failure is very much.

Items acquired with much effort are destroyed on many occasions. Are taken away by rogues and enemies. Pain occurs very often due to this.

A second person is found with craving because it is difficult to do everything which is expected to give comforts, all alone. A wife by the man and a husband by the woman are found as a companion. The work available increase by seven to eight times after a companion is found. Thousands of jobs have to be done by the husband on behalf of the loved one and the wife on behalf of the husband. Even after this, the husband

Non-Commercial Distribution

being unable to satisfy the wife and the wife being unable to satisfy the husband, results in sorrow.

As time passes they will have children. Then the craving called love of the children will increase the work load a thousand-fold. The pain of mind when he sees the unending bulk of work to be performed on behalf of the wife and children is very much. Sometimes one child will fall ill. When he goes about looking for medicine for him, news of another child being arrested by the police is received.

Now there are two places he has to go to. When he stops wondering where to go, he receives news of cattle getting into his paddy field and destroying it. When he wonders as to which one of the three places to go, he meets the creditor who is coming to ask for his debts to be paid. He says, how many days did you fool me? He blocks the path saying, you must give me my money. When he stays wondering how he can escape the creditor, another person comes running and says, your child is now in a serious condition, there is no use of this medicine, find a good physician. Such instances are not rare for the being traversing the *Saïsàra*. What will be the pain of mind if such a situation arises?

Further, kings fight with kings on account of this craving. Brahmins, fight brahmins. Wife quarrels with the husband. Husband quarrels with the wife. Fathers quarrel with children. Children quarrel with fathers.

Non-Commercial Distribution

Mothers also fight with children. Children fight mothers. Brothers quarrel with brothers. Relatives fight relatives. Friends fall out as friends. The ordained fight the ordained. They quarrel in this manner and even meet with death. Will meet with suffering as great as death.

Further, some will enter forests filled with danger in order to acquire various things because of craving. People will cross rivers. They will cross oceans, go underground, climb up to the sky. They will go with swords and guns in hand into battlefields where bombs explode in the sky, fire bombs are dropped and poisonous gases are spread. Some eat poison and commit suicide. Some commit suicide by hanging. Some jump into water and commit suicide. Some jump in front of trains. Some cut their necks. Some shoot themselves. Some burn themselves. This is a bit of the suffering that arises in this life due to craving. May one think according to facts given and realise further!

How craving causes suffering in the future birth

In this description of the four noble truths, the deepest and the most difficult matter to understand is how craving causes suffering in the future becoming (*bhava*) or how it causes future becoming. May one attempt to understand this by repeated conscious reading, repeated

Non-Commercial Distribution

consideration, seeking explanations from the knowledgeable and discussing with the knowledgeable! If this is realised, it is the realisation of the deepest point in the four noble truths Dhamma.

This body has become an object that is visible to the eye, felt by the body (touch), fat and heavy due to the four great elements of earth - water - fire - wind. In this body consisting of the four great elements there is another part of elements which are not visible to the eye, cannot be touched by the body and not heavy. They are spread at various places in the body just like electrical power that is spread in a piece of iron. As no loss is seen when the electricity in the iron departs, no loss is noticed when a subtle element in the body has departed.

Consciousnesses arise in the mind associating six elements belonging to the part of elements which are not visible to the eye, cannot be touched and not heavy.

They are:-

(1) Eye element

(2) Ear element

(3) Nose element

(4) Tongue element

(5) Body element

(6) Corporeality of heart which belongs to the dhamma element.

It is these six elements named "eye sensitivity, ear sensitivity, nose sensitivity, tongue sensitivity, body sensitivity and the corporeality of heart" that are shown,

Non-Commercial Distribution

where the aggregates of corporeality is given in the description of the noble truth of suffering. Eye element is the eye sensitivity. Rest too should be known in this manner. Among these six elements the mind/consciousness is often associated with the corporeality of heart. Consciousness associating the five elements such as eye arises only when objects such as form, sound impact them.

Consciousness exists associating the heart, not in the same manner as a gem kept in a box would remain the same all the time. Consciousness that arises does not even remain for one hundred thousandth of the time taken to bat eye lid. There is no other object that disappears as quickly as the mind. A new consciousness doe not arise in a being until an existing consciousness is destroyed. As soon as one consciousness is destroyed a second consciousness connected with the first arises when awake and while asleep until the attainment of Nibbàna, except when consciousness is suspended with the power of meditation.

The generation of consciousnesses that exists in this manner should be understood similar to the generation of sound resulting from the repeated beating of a drum. If a drum is continuously beaten during the entire day, it is said that the sound of the drum exists the whole day. There is no sound of a drum even for one moment, leave alone an entire day. The sound becomes extinct the

Non-Commercial Distribution

moment the hand beating the drum is raised. Yet, because the generation of sounds of the drum exist one after the other, it is said that the sound of the drum existed the whole day. Similarly, as the later consciousness connected with the previous consciousness arise along with the extinction of each consciousness it is said that consciousnesses exist until the attainment of Nibbàna.

This consciousness which exists like the line of sounds of a drum quickly flows like a river which flows from the top of a mountain. Hundreds of thousands of consciousnesses are required to perform each of the functions undertaken by beings. A hand held down is raised by using about a hundred thousand consciousnesses. The raised hand is lowered utilising about a hundred thousand consciousnesses. When walking, the foot on the ground is raised by hundreds of thousands of consciousnesses. One word in a story related by another is understood with hundreds of thousands of consciousnesses. The very rapid existence is the nature of the mind.

Mind is the instrument of knowing. The knife which is the instrument of cutting will cut something else but never cut itself. Likewise the mind which is the instrument of knowing will feel others but will never know the nature of itself. Therefore, beings do not know the mind realistically. They incorrectly take the

Non-Commercial Distribution

generation of consciousnesses which is like the line of sounds of the drums as a single thing and the soul. Comprehending in this manner, some will take the soul to be something that goes from life to life, body to body like a bird that flies from tree to tree. Some will take it to be something that goes into extinction with death like a lamp that is extinguished. The person, who is mislead by either of these two, cannot realise the noble truths Dhamma. Therefore, to realise this, the condition of the mind should also be known.

When the body reaches the state of non-existence because of decay due to aging or not receiving food and drink required for its maintenance or as a result of an imbalance of elements due to undesirable climate, undesirable food or another cause; the elements such as eye, ear which belong to the category of non-heavy, non-visible elements goes into extinction like the cooling of a heated iron immersed in cold water. As there is nothing compatible with the mind in that body, no consciousness will occur thereafter. The body will become inactive. Then the being is said to be dead.

If craving has been completely destroyed at this death moment when the elements which are the bases for the mind goes into extinction, the generation of consciousness will not go further and will become extinct. His suffering will also end by this. At this juncture the person who has not attained arahantship

Non-Commercial Distribution

(holiness) remains uncontended, looking at the world and wishes to look at the world further. Not satisfied with sounds heard in the world, needs to hear them further. Not satisfied with odours smelt, wishes to smell them further. Not satisfied with food consumed, needs to consume further. Not satisfied with contact with males, females needs to make many other contacts. Not satisfied the existence in the world has a great desire to exist as an individual over a very long period in the future. This collection of needs which is craving remains as tendencies in the generation of consciousness of the being.

This **craving** regarding the future objects extends from the moment of death upto many lives ahead. Although the elements in the body which support the mind go in to extinction, the generation of consciousness continues beyond death-proximate consciousness because the craving tendency extends further. With extinction of the final consciousness associated with the body of the dying being a second consciousness following it will arise on the basis of *kamma, kamma* sign (*kamma nimitta*) or sign of existence (*gati nimitta*) forwarded by the *kamma* performed during a previous life or the particular life. It is called the **re-birth consciousness (*Pañisandhi citta*)**. An object forming the basis of that re-birth consciousness will arise concurrently with it due to the glory of the *kamma* and the glory of the re-birth consciousness. It forms the basis of the re-birth

Non-Commercial Distribution

consciousness. From there on the generation of consciousness will exist in association with that object.

A few corporealities will arise along with the re-birth consciousness at the moment of its arising. This entire heap of corporeality is too small to be visible to the human eye. It is called **the embryonic form (*Kalala råpa*)**. The embryo is the seed of the body that arises in the future. This embryonic form containing the re-birth consciousness is not something which came from a dead person. It is something that arose afresh. But, as the re-birth consciousness belongs to the generation of consciousness of the dead person, the new born person is not someone other than the dead person.

As the embryo which is the seed of the body is something small and tender; it requires a tender place containing fertilizer required for its growth. The sperm is something which is very suitable for it. Just as in the sperm, the tenderness and the fertility are found in many rotting objects. That is why many beings are born in rotting objects. **Those who do not know this, incorrectly believe that beings born in spittoons and the like are new beings born of them.** The Buddha Dhamma does not teach the birth of new beings. Birth of beings does not take place in clean places because the tenderness and fertility suitable for the embryo are not present there.

Non-Commercial Distribution

There is a section of beings born in clean places as well. Their birth takes place with fully grown bodies complete with all organs. There is no further growth after birth. They are called **spontaneously born (*Opapàtika*)** beings. **Hell beings, *petas, devas, Brahmas*** belong to the class of spontaneously born beings.

Consciousness is something subtle, not visible to the eye and could not be felt. The tendency for craving associated with the generation of consciousness is something even more subtle. The power of *kamma* remaining from the extinct wholesome-unwholesome volitions (*Cetanà*) is something equally subtle. The body of the one born in the new life (becoming) is constructed by the three subtle dhamma of **consciousness, craving, *kamma***. These three *dhamma* cannot construct our gross bodies without the help of external causes such as climate and food. Only a subtle body which exists according to the mind can be constructed. Therefore, bodies of spontaneously born beings such as *deva* and *brahma* which are constructed by consciousness, craving, *kamma* without the assistance of external things are very much more subtle than the subtle things such as wind - rays of the moon - rays of the sun - heat waves. They are like images seen in mirrors and water. They cannot be seen by the human eye. Cannot be felt by the human body. As the body exists according to the mind, they have no difficulty in making them small, big or change according to their wishes. They occur as per the

Non-Commercial Distribution

thinking. As they are made of non-heavy elements, they can be taken anywhere by air merely by wishing. The body disappears at death like a lamp extinguished. There is no dead body left. Everything such as garments - ornaments - vehicles - abodes is made of elements not visible to the human eye.

Those who have seen the faults of the body and overcome **craving** for form by developing absorptions of the immaterial sphere will be born after death with only consciousness. As they do not have the craving for form and are opposed to form, no corporeality arises along with the re-birth consciousness. They are called **immaterial beings**. Some who have seen the faults of the mind and meditated with the intention of getting rid of the consciousness are born with mere form devoid of consciousness. They are called **unconsciousness beings (*Asa¤¤a Satta*)**. When the power of absorptions is over, consciousness belonging to the earlier generations will arise.

In the case of humans and the like, in whom a body complete with organs does not arise along with the re-birth consciousness, the embryo that arises with the re-birth consciousness develops into a body complete with all organs with the help of climate and food. Even when the body grows, it develops according to the craving associated with the mind of the being, genes of parents, and the climate-food received. Because of the

Non-Commercial Distribution

craving such as desire to see the world and hear sounds the faculties such as eye arise in the body. The shape/appearance of the body is according to the parent's genes. Strength or weakness of the body occurs according to the parent's genes, climate and the power of *kamma*. Craving occurs in females according to the ideas in females. Craving occurs in males according to the ideas in males.

The craving according to the female thinking will produce a female body and the craving according to the male thinking will produce a male body. As craving arises in males in a male manner, they will be born as males in the future. As craving arises in females in a female manner, they will be born as females in the future. Even if this changes, it happens very rarely.

Although things other than craving causes certain parts and variations in the five aggregates, it should be said that everything is caused by craving and that craving is the principal cause because other causes do not produce aggregates, if craving does not cause re-birth consciousness which arrives at the interface of lives. The five aggregates cause suffering for the one who is attached to it as it results in various types of harm. If the five aggregates arise, it amounts to the arising of suffering such as birth, decay, death, sorrow, lamentation which is bound to it. Therefore, it should be said that the creator of birth, decay, death and the like is also craving.

Non-Commercial Distribution

If there is no craving, five aggregates consisting suffering, birth, decay, death and the like will not arise. If there is craving the non-arising of the aggregate of suffering will not occur. Therefore, **it should be said that craving is the creator of the world**. **There is no creator other than craving.** If there is some person considered as a creator, he too has been created by craving. These formations arose in the past also due to the craving. They were only created by craving. Formations arising in the future also arise due to craving. Are created by craving alone.

When the five aggregates consisting of suffering arises, poisonous fruits of craving will arise in the poisonous tree of the five aggregates. Faculties such as eye, internal and external objects such as form and sound which belong to the five aggregates become its food. That poisonous fruit will again create the tree of five aggregates consisting of the aggregates of suffering. There too, the poisonous fruit consisting of craving will be borne. They will again create five aggregates. Just as the generation of trees exists till the end of time by the arising of the tree from the seed and the seed from the tree; this generation of aggregates of suffering will exist by the arising of five aggregates from craving and craving from the five aggregates into the endless future until craving is completely destroyed by the *Arahat* path knowledge. Therefore the omniscient one who found the

Non-Commercial Distribution

real cause of the birth of suffering stated that this craving is the truth of the cause of suffering.

The four modes of the truth of the cause of suffering

This truth of the cause of suffering is stated as "***Samudayassa àyuhanañño nidànañño saïyogañño paëibodañño***" in the Pañisambhidà Magga Pàli.

There are four modes of the craving known as the truth of the cause of suffering. They are (1) *âyuhanañña* (2) *Nidànañña* (3) *Saïyogañña* (4) *Paëibodhañña*.

1. âyuhanañña

The ability/nature of repeatedly accumulating, producing, creating the aggregates of suffering such as birth, decay, death, sorrow, lamentation in the five aggregates is ***âyuhanañña***.

Does the being incorrectly consider that the five aggregates is something that is not rapidly destroyed but lasts a long time, or even if form dies certain parts of the five aggregates lasts forever; wrongly accepts the continuance of the five aggregates which contains various consequences to be well being and attaches to it; then he will comprehend that the five aggregates to be something greater than anything else, a thing to be

Non-Commercial Distribution

somehow maintained and there is no greater danger, loss or calamity than the loss of the five aggregates.

Therefore, he will act in all manners utilising his entire strength in order to maintain the five aggregates forever. He will repeatedly consume food and drink so as to re-build the parts of the present body which are subject to destruction and decay. Will cause the arising of unarisen pleasant feelings by the supply of forms and sounds required. Will produce unarisen perceptions, formations and consciousness. If there are some actions performed day and night by humans and other beings in the world, almost all of them are performed for the sake of aggregates. Those who perform wholesome acts do so for the sake of aggregates in the future lives. If there are some in the world who act for the purpose of liberation or release from aggregates and not for the sake of aggregates, it is a very few. Because these beings continuously work day and night to obtain new aggregates, new feelings of well being, gladness and new consciousness; they will produce for themselves new corporeality, feelings, perceptions, formations and consciousness in the present life and the generation of future lives.

If there is some suffering in the world, they all arise in the aggregates and not anywhere else. As aggregates are the birth place of suffering, they are the suffering themselves. When aggregates arise, suffering

Non-Commercial Distribution

connected with them also arises. Therefore, any exercise to produce aggregates is an exercise to produce suffering. If one acts to produce aggregates he is someone who exercises to produce suffering. Therefore, if the being has realised that the five aggregates is suffering, realised the consequences of the five aggregates, has become disenchanted with it and destroyed completely without remnance all attachment towards it; he will not take any action to produce aggregates, although he will consume food and drink to overcome suffering that will occur in the present life. He will not wish for future aggregates. If someone acts to produce fresh aggregates in the present life and acquire aggregates in the future life, he does so solely because of craving and not anything else. Therefore, the reason for producing new aggregates is craving. As it is the principal reason, this craving is called the *dhamma* which gathers suffering and the *dhamma* which creates suffering.

There is no *äshvara* (creator) or *deva* or *brahama* that creates beings consisting five aggregates, other than the craving that arises in various persons. Therefore, if an *äshvara* and the like actually exist, they are also corporeality, feeling, formations, and consciousness. The five aggregates referred to as *Ishvara* and the like are also creations of craving arising in them. How can such beings create others? They do not have the power to create others. It is the craving which has the power to

Non-Commercial Distribution

create. Therefore, it should be known that craving is the creator.

The fact that craving has the power to do various things is an absolute truth realised by the intelligent beings. If a desire arises in someone to do something, not doing it will be felt as a great stress and difficulty. Therefore beings try to do things which they desire. Sometimes people do things which will cause them harm with full knowledge of the consequences. Not doing a thing that a being desires becomes a stress. Beings do desired things that bring about harm because craving has the power to make the being perform various things. If there is no power that pressurizes the being to do something until he performs it, beings will not do things that they know will bring them harm. The power that hurts the being until it is done is the creative power of craving.

The power in craving is something known to everybody. Saying that the being acts is conventional. There is no being in absolute terms. When volition causing action occurs in the mind, it is conventionally said that the being acts. The activity that arises in the mind of the being is the aggregate of formations. Craving also produces the other aggregates as it does the aggregate consisting action. Just as craving causes the arising of feeling, perception, formations and consciousness during the lifetime, at the death of a being it along with other

Non-Commercial Distribution

causes such as *kamma* produces five aggregates, four aggregates or a single aggregate. It is referred to as the arrival in the future becoming or birth in the future becoming. All the beings in the world are created by craving in this manner. The creator of all beings is craving.

2. *Nidànaññha*

The nature of producing new five aggregates along with death which is the extinction of the present five aggregates is ***Nidànaññha***.

The person who has completely destroyed craving without any remnance and in a manner never to arise again in the future will not be born again after death. If someone dies without overcoming craving, new aggregates belonging to the generation of dead aggregates will arise from birth to birth even before the lapse of the time taken to bat an eye lid after the extinction of the present aggregates. Arising due to craving is creation by craving. The rapid production of new aggregates from birth to birth due to craving is the bringing about of new aggregates in the being by craving. It is a repeated bringing about. Therefore, it is said that craving contains *Nidànaññha*.

3. *Saïyogaññha*

The nature of strongly binding the being to the suffering consisting five aggregates in a manner preventing the

Non-Commercial Distribution

attainment of Nibbàna [devoid of suffering] by the release from suffering in the five aggregates is ***Saïyogaññha***.

Just as an ox cannot go away from the tree to which it is tied as long as the bond remains in place, the being whose mind remains bent and attached towards aggregates, taking them to be good and well being, cannot leave the five aggregates, detach from the five aggregates and reach the oasis of Nibbàna where suffering is extinct and will never arise again. Just like the ox that goes away up to the length of the rope and returns to the foot of the tree; the being goes towards the future aggregates which are tied to his consciousness as soon as death which is the extinction of the present aggregates occurs. Going towards future aggregates is arriving at a future life. The being is tied to aggregates in a manner that he cannot go anywhere other than towards aggregates because of the craving for aggregates. That is why craving is said to be a *dhamma* which ties a being to aggregates. The being remains tied to aggregates as long as the rope called craving exists. He will not overcome suffering.

This rope called craving which ties beings to aggregates is very strong. Breaking, cutting it is a very difficult task. The only weapon which has succeeded in cutting it is the sword called **path knowledge**. It cannot be severed by any other weapon.

Non-Commercial Distribution

If a person who has the power to bring beings instantly to Nibbàna comes to a person who has seen the suffering in *Saïsàra* to some extent and performs wholesome acts, feeling that he should get released and attain Nibbàna and wishes "May I be released from suffering in *Saïsàra*! May I attain Nibbàna!" and says "Meritorious person! You are now making effort in expectation of Nibbàna for some time. I came to make your wish come true. Come with me. I will take you to Nibbàna today." The reply will be "*Bhante*, I am not yet ready for it. I have some things to attend to. I will finish them and be ready". Even if this person capable of taking one to Nibbàna asks, the person who wishes to attain Nibbàna but has some work to attend to, after ten years the reply will be the same. He gives such an answer even while desiring to attain Nibbàna, because of the strength of craving. It is because of the difficulty in breaking the bond of craving. There is no one in the world who takes those who perform wholesome actions to Nibbàna. What was given was a simile to illustrate the strength of craving. The strength of craving should be realised through this simile.

4. Paëibodañña

The nature of hindering-breaking down the practice of the person arrived at the path to Nibbàna after disenchantment in *Saïsàra* is ***Paëibodañña***.

Non-Commercial Distribution

Some of these beings get disenchanted with *Saïsàra* after hearing about the suffering in *Saïsàra* from the intelligent people, hearing the consequences of the five aggregates and hearing the good qualities of Nibbàna. Some are disenchanted with *Saïsàra* due to the great suffering undergone by them. Some of those who are so disenchanted stop looking for the five sensuous pleasures for a while, think of practising to end suffering and begin to observe the five precepts on a permanent basis, observe eight precepts on *poya*[23]days, practise mindfulness-insight meditation and perform other possible wholesome acts while being a lay person. Some, considering the lay life to be a place with many hindrances for the practice to attain Nibbàna leave lay life, wealth, relatives and friends; to practise after ordaining in the Buddha *sàsana*.

Not even one in a hundred of those who begin to practise in this manner is able to continue it without a break over a long period. The reason for this is, that the craving comes up and takes the mind of the practitioner towards the earlier discarded sense pleasures.

Many form of craving such as one must eat and drink nice things, must dress well, must earn money, must do certain things for the wife and must do such and such things for the children will arise in the mind of the

[23] Fool moon, new moon, quarter moon days, which are days of Buddhist religious observance.

Non-Commercial Distribution

person who began to observe and protect the precepts on each *poya* day. Due to this reason, **dhamma supportive of craving** cause the arising in the mind; thoughts that indicate the suitability of doing things to promote craving and the reduction or suspending the practice for a short time.

"Whatever it is, it can only be done by the person who lives for sometime in good health and with strength. Nothing can be done if one dies. Same applies if one is sick. Therefore, it is necessary to earn money to supply the requirements to maintain life. If one is a layman, he has to support his wife and children. It is unwholesome to let wife and children suffer. Therefore, it is necessary to perform work on behalf of wife and children. When doing chores for the wife and children and the practice for attaining Nibbàna are performed concurrently, nothing gets done properly. Therefore, "I shall begin wholesome activities after finishing responsibilities towards children" are some of the craving supportive sayings. The person who started with the intention of observing precepts on each *poya* day will satisfy his mind with craving supportive sayings. And the craving will surface in him and set aside observing precepts to engage in other work. Due to this craving he will sometimes let pass many *poya* days. Sometimes will altogether give up observing precepts. Will sometimes engage in unwholesome acts after satisfying his mind

Non-Commercial Distribution

with such sayings. **This is how craving hinders the practice of laymen.**

After some time, suppressed craving rises up even in the mind of the person who left lay life and ordained in the dispensation of the Buddha. As a result of the rising of craving there arises craving supportive ideas and craving supportive reasoning in the mind of the ordained, as in the case of the lay person. The craving which was suppressed in the ordained person raises its head after he has engaged himself properly in bhikkhu practices for a short time. The craving supportive idea that, "There is no need for excessive morality and practice. It is sufficient to engage in bhikkhu practices appropriate to the times," is realised in his mind due to craving. Thereafter, he satisfies his mind and relaxes the practice. Will give up bhikkhu practices such as paying respects to the triple gem twice a day, cleaning the premises, reflection and waking up before dawn. Will become someone who eats-drinks as desired, spend the day engaging in unsuitable speech and sleep the whole night. Sometimes craving will develop further in the ordained person who has relaxed the practice. Due to such developments he will begin to earn money and utilise money saying, cannot conduct Bhikkhu practices these days without money. With time will begin to consume food at night saying, it is because of illness. Will begin to break various other precepts. Without stopping at that, some will become laymen again. This is

Non-Commercial Distribution

how craving hinders the Bhikkhu practice. Craving is said to consist of ***Paëibodañña*** because it hinders and breaks down the practice of the person who began to practice in order to overcome suffering.

If something has the four characteristics of accumulating suffering known as ***âyuhanañña***, repeated production of suffering known as ***Nidànañña,*** tying down to suffering known as ***Saïyogañña*** and hindering the practice for overcoming the suffering known as ***Paëibidañña***, it is the real reason producing suffering or the truth of the cause of suffering (*Samudaya Sacca*). It is in craving that these four characteristics are present. These four characteristics are not found in anything other than craving. Therefore, the truthful Buddha stated that craving is the truth of the cause [of suffering].

The description of the truth of the cause of suffering ends here

3

Noble truth of the cessation of suffering

"Katama¤ca bhikkhave, dukkha nirodha§, aryasacca§? Yo tassàyeva taõhàya asesaviràganirodho càgo pañinissaggo mutti anàlayo ida§ vuccati bhikkhave, dukkhanirodha§ ariyasacca§."

This is a discourse by the Tathàgata on the noble truth of the cessation of suffering. It's meaning. "Bhikkhus!

Non-Commercial Distribution

What is the noble truth of the cessation of suffering? Is there a cessation without remnance [owing to the noble path] of craving which is the cause of suffering, is there some removal as destroying of such craving, is there some removal in a manner never to rise again, is there some release from such bond of craving, is there some detachment; bhikkhus! This is called the noble truth of the cessation of suffering.

This discourse shows that **the cessation without remnance of craving which is the cause of the arising of suffering is the noble truth of the cessation of suffering.** The break up or death of the arisen formations is also called cessation. Such cessation also applies to **craving** as it is also a formation. The cessation referred to in this description of the truth of cessation is not the same, but prevention of craving that could arise in the future. It is also referred to as **cessation without remnance (*Niravashesha Nirodha*), unarisen cessation (*Anutpàda õirodha*), overcoming without remnance (*Niravashesha pahàõa*).** If craving does not occur in any manner in someone regarding; wealth, wife and children, own body, life and objects such as form and sound that impact on the faculties and no sensuous lust arises even if one lives a long time on a bed with a young woman like a goddess; it should be known that the nature of non-arising of craving in him is the cessation of craving without remnance.

Non-Commercial Distribution

Even though craving is extinct, the being is not released from suffering if the five aggregates exist. If the five aggregates are extinct but craving which is a small part exists, it is not a great suffering. The main thing the person oppressed with suffering requires is the extinction of suffering consisting of the five aggregates. The Tathàgata delivering the noble truth of the cessation of suffering took the single *dhamma* of craving and its extinction as the noble truth of the cessation of suffering and left out other defilements and formations in order to show the noble truth of the cessation of suffering together with the means of overcoming suffering. Suffering which is the result cannot be ceased while craving which is the cause for the suffering still exists. Even if some part of suffering is removed with great effort, suffering will arise because the cause is present. If craving which is the cause of suffering is removed, it will end suffering. Therefore, the unfailing means of cessation of suffering is removal of the cause of suffering which is craving. When extinction of craving is shown as the extinction of suffering, the noble truth of the cessation of suffering is shown together with the unfailing means of cessation of suffering. Further just as, when a tree which will bear fruit in the future is cut and destroyed, the destruction of the fruit to be borne in the future, their non-arising and death is connected with the destruction of the tree and cannot be separated from the destruction of the tree; the destruction of all the

Non-Commercial Distribution

aggregates of suffering caused by craving will go in to extinction with the extinction of craving. It will be tied to the extinction of craving. It cannot be separated from the extinction of craving. Therefore, it should be known that not only the single item of craving, the cessation of all suffering is **the noble truth of the cessation of suffering.**

Nibbàna

If there is something called Nibbàna that Buddhists wish for and attempt to acquire, it is nothing else but the noble truth of the cessation of suffering. Nibbàna consisting of this noble truth of the cessation of suffering is not something valueless, devoid of well being, not to be wished, to be feared and empty as conceived by some people but **an extremely sweet pleasure. It is an invaluable pleasure. It is a pleasure which one does not get fed up of due to aging. It is a pleasure that lasts forever. It is a lump of pure happiness unmixed with suffering. It is an extremely subtle dhamma which is not captured by the five faculties and mind dominion (*Manindriya*) of the mentally retarded. When considered in terms of the suffering ceased, it is an extremely large dhamma. It is a supramundane dhamma. It is a dhamma of great glory. It is a dhamma which has no place of existence. Although there is not a single being in it, it is a dhamma of great benefit to beings.**

Non-Commercial Distribution

Nibbàna does not have anything belonging to aggregates. It is empty in terms of not having anything. Its emptiness is not a bad quality but a great quality. If there is at least an aggregate of consciousness in it, Nibbàna will contain suffering. Although Nibbàna is devoid of aggregates it is not devoid of well being. To understand the well being/pleasure in Nibbàna, the various types of well being should be comprehended.

Two types of pleasure

There are two types of well being in the world, called **sensuous pleasure (*Kàma sukha*) - pleasure of liberation (*Vimutti sukha*)**. Among them pleasure derived from sensuous dhamma such as form - sound - smell - taste - contact is sensuous pleasure. Expressed in another manner, pleasure derived from sensuous objects such as food, drink, garments, ornaments, gold, silver, pearls, gems money and mental satisfaction derived due to agreeable people such as wife and children is **sensuous pleasure**.

The independence of and escape from harm which has already arrived or expected in the future is **the pleasure of liberation**.

Between these two pleasures, sensuous pleasure is something felt/experienced. Therefore it is called **experienced pleasure (*Vedayita sukha*).** The pleasure

Non-Commercial Distribution

of liberation is not experienced. Therefore, it is called **non-experienced pleasure (*Avedayita sukha*).** Although everyone accepts that both are pleasures, the word pleasure is not used in referring to *Vimutti sukha* and other words giving the same meaning are used. Therefore, on hearing the word pleasure, the mind of ordinary human directs to *Vedayita sukha* and not *Vimutti sukha*. He is not aware that there is another pleasure. Nibbàna does not have the *Vedayita sukha*. Nibbàna is pure *Vimutti sukha*. As Nibbàna is not comprehended as a pleasure, his mind is shaken when it is stated that Nibbàna is a pleasure. He does not comprehend it. Sometimes, on hearing the pleasure of Nibbàna, it is also misunderstood to be *Vedayita sukha*. To understand the pleasure of Nibbàna, it should be realised that liberation is a pleasure.

Having a headache is suffering. When the person who is undergoing this suffering takes medicine, and overcomes the problem, he says the headache is cured, got well or got better. The three words cure, well and better gives one meaning and not three. That meaning is well being and nothing else. That well being is liberation from the headache. Yet, as a word other than pleasure is used to express it, liberation is not thought of as a pleasure, although it is accepted as a pleasure. This is a confusion caused due to the difference in words. When these matters are considered intelligently, it will be realised that liberation is a pleasure.

Non-Commercial Distribution

Among the two pleasures, the **sensuous pleasure** is something that arises on the basis of an object impacted and goes into instant extinction like lightening. There is not much value in it because it instantly disappears without even lasting for the time taken to bat an eye lid. **Liberation** is not something that disappears instantly but lasts a long time. The liberation due the curing of the headache lasts until a headache occurs again. The pleasure of liberation in Nibbàna lasts forever. Due to many reasons such as long lasting, the pleasure of liberation is a lot more valuable than sensuous pleasure. Although there is a nature of getting fed up of sensuous pleasure, there is no such nature in the pleasure of liberation. Getting fed up of the pleasure of liberation is wishing for suffering. As there is no one who wishes for suffering, there is no getting fed up of the pleasure of liberation.

In the **city of Sàketa** in ancient India, a headache in the wife of a banker (*situ*) could not be cured for seven years. The physician 'Jãvaka' cured it after seven years. The wife of the banker who was liberated from the suffering gave four thousand in cash to Jãvaka. The banker who was pleased gave four thousand Kahavanu[24], a man servant, maid servant and a horse drawn carriage. If the liberation from the illness of the banker's wife was not valuable and empty they will not give such wealth.

[24] Unit of money in ancient India

Non-Commercial Distribution

They gave sixteen thousand Kahavanu to the physician because the liberation they received was so valuable to them. This shows that liberation from a headache is worth sixteen thousand.

A banker who lived in the **city of Rajgir** had a terrible headache. Not being cured by the treatment of many physicians, Jãvaka was called at last. He examined the patient and inquired, "Banker, what will you give if this illness is cured?" The banker said, "Doctor, if you cure this illness, I will give you all my wealth and I will become your servant." The banker said so because curing the illness was more valuable than all his wealth. Compared to suffering in the world, a headache however strong it is could not be considered a great suffering. There are many other sufferings greater and more terrible than a headache. If the minor liberation from a headache is more valuable than the wealth of a banker, how valuable is the liberation from a greater suffering? There are no pleasures as great as this among the sensuous pleasures. Some make great sacrifices on account of sensuous pleasures not because of a real value in them but due to delusion.

The supremacyof the pleasure of Nibbàna

There is no sensuous pleasure in Nibbàna at all. There are no sensuous objects in it. Nibbàna is the pleasure of

Non-Commercial Distribution

liberation. Therefore, it is not something that can be measured. It is mentioned as a place helpful to beings, only for the ease of expression. The value of the pleasure of liberation in Nibbàna cannot be estimated by any means. If someone contracts a disease that will definitely result in death and if there is only one physician capable of curing him, he who has the desire to live will give all his wealth to the physician and gain liberation from death. **If the patient is a banker** and if the physician says he will not cure him unless all his wealth is given to the physician, the patient will gain liberation by giving his entire wealth. **If the patient is a king**, will even hand over the kingdom and gain liberation from death. Looking at it this way it should be said that liberation from one death is as valuable as the wealth of a banker or king. If a being does not attain Nibbàna the number of times he meets with death is not a hundred, a thousand or a ten million but countless. If escape from one death is worth the value of a kingdom, what would be the value of Nibbàna which is escape from an unlimited number of deaths? Who and how can determine its value? Even if you take the value of one death to be one cent, the value of Nibbàna cannot be estimated. Attaining Nibbàna does not only bring the release from the suffering in death. Nibbàna is the release from all suffering. Can the value of release from death be ascertained? Cannot be at all.

The scope of Nibbàna

Non-Commercial Distribution

Although Nibbàna consisting of the noble truth of the cessation of suffering is subtle, it is also enormous. There are no examples to shows its enormity. This enormity should be shown in terms of the aggregates of suffering made extinct by it. There is no end to its future. If a being does not attain Nibbàna, it will be repeatedly born in small or big lives during that endless time. There is no end to it.

Therefore, the number of times the being traversing the *Saïsàra* has to undergo **suffering in birth** is immeasurable, **suffering in decay** is immeasurable, **suffering in aging** is immeasurable, **suffering in death** is immeasurable, **suffering in sorrow** is immeasurable, **suffering in lamentation** is immeasurable, **suffering in pain** is immeasurable, **suffering in sad-mindedness** is immeasurable, **suffering in despair** is immeasurable, **suffering in association of the undesirable** is immeasurable, **suffering in separation from the desirable** is immeasurable, **suffering in birth in hell** is immeasurable, **suffering in birth as animals** is immeasurable, **suffering in birth as *petas*** is immeasurable.

How **large is the extent of the aggregates of suffering** to be undergone in the future by the being traversing the *Saïsàra*, such is **the enormity of Nibbàna**. How **harsh** is the nature of these aggregates of suffering, such is the **pleasure** in Nibbàna. How much is the **ferocity** of these

Non-Commercial Distribution

aggregates of suffering, such is the **gentleness** of Nibbàna. How great is the **danger** in these aggregates of suffering, such is the **delight** in Nibbàna.

In the past in this beginningless *saïsàra*, all beings have enjoyed all pleasures not only in human world but also in the *deva* realm. Yet, there is no importance of them today. They are not even as valuable as dreams. However much mundane pleasures are enjoyed in the future, they will suffer the same fate as those in the past. Therefore, there is no essence in mundane pleasures. The pleasure of Nibbàna is something, that once experienced will last forever. It is the greatest pleasure among all pleasures.

This extremely delightful, precious pleasure of Nibbàna is considered by some as something useless, empty, not worth a cent and to be feared while sensuous pleasure is cognized as something valuable because they do not recognize what is suffering. If one realises the noble truth of suffering, he will see the delight in this pleasure of liberation.

How to reach Nibbàna

Each person can experience this extinction of the aggregates of suffering and arrive at Nibbàna not once but on five occasions. When the *yogàvacara* (one devoted to mental training/learner) who works towards attaining Nibbàna reaches the stage of *Sotàpatti* (stream

Non-Commercial Distribution

entry) **his aggregates that will cause birth in the four hells and aggregates causing birth in happy courses of existence after seven births will become extinct**. He will not be born in hell thereafter. Will not be born more than seven times, even in happy courses of existence. The great extent of suffering made extinct on attaining *Sotàpatti* and the meagerness of the remaining suffering has been shown earlier. The extinction of suffering experienced by the person attaining *Sotàpatti* is the first reaching of Nibbàna.

When the noble disciple who has attained *Sotàpatti* becomes a ***Sakadàgàmi*** (Once returner), **the aggregates belonging to the six of the remaining seven births** will become extinct. Thereafter he will be born only once in the *Saïsàra*, if at all. This release from aggregates belonging to six births of the *Sakadàgàmi* person is attaining of Nibbàna for the **second time**.

When the *Sakadàgàmi* person **becomes an *Anàgàmi* (non-returner)** his suffering in aggregates for one birth in the sensuous sphere becomes extinct. This extinction of suffering by the Anàgàmi person is the attainment of Nibbàna for the **third time**.

When the *Anàgàmi* person **becomes an *Arahat* (holy one)** even the aggregates for a single birth in the material-immaterial spheres becomes extinct. That *Arahat* will not be re-born anywhere. This extinction of

Non-Commercial Distribution

suffering by the *Arahat* is the attainment of Nibbàna for the **fourth time**.

After attaining Nibbàna for the fourth time, the Arahat has only the aggregates of suffering arising from past causes. They end with *Parinibbàna*. It is the attainment of Nibbàna for the **fifth time**.

Various types of Nibbàna

The Nibbana attained at five points from becoming a *Sotàpanna* to Parinibbàna by the noble disciple is the same in terms of the nature of extinction and suffering. Although, Nibbàna is definitely one as *Sotàpatti, Sakadàgàmi, Anàgàmi* and *Arahat* persons are not completely released from suffering due to remaining aggregates, their Nibbàna is called is called ***Saupàdisesi* Nibbàna**[25]and the Nibbàna attained at *parinibbàna* with no remaining aggregates is called ***Anupàdisesi* Nibbàna**[26].

"Dve imà cakkhumà pakàsità

Nibbàna dhàtu anissitena tàdinà

Ekàhi dhàtu idha diññhadhammikà

Saupàdisesà bhava netti saïkhayà

Anupàdisesà pana samparàyikà

---

[25] This is the full extinction of defilements (*Kilesa Parinibbàna*)

[26] No further continuing of psycho-mental process of existence (*Khanda Parinibbàna*)

Non-Commercial Distribution

Yamhi nirujjkanti bhavàni sabbaso"

"The Buddha the five eyed one who has the *tàdi* quality[27]and had forsaken craving for aggregates proclaimed two forms of Nibbàna. The cessation of craving, which takes the being from one life to another and is experienced in this life, is ***Saupàdisesi* Nibbàna**. Do the aggregates go into extinction in some form of Nibbàna? Such Nibbàna referred to as *Anupàdisesi* which takes place after the final dissolution/cessation of aggregates, which is death," is it's meaning. Although there are disagreements regarding the differentiation of Nibbàna as *Saupàdisesi* and *Anupàdisesi,* it will not be shown here as it would lengthen the book.

The bliss of Nibbàna and the person

As *Arahats* who attain *parinibbàna* are not re-born, the being ceases to exist. However much is Nibbàna valued, as there is no person who attained it, some consider it to be something useless and a thing to be feared due to their ignorance of the status of the beings. It is true that there is no being enjoying the bliss of Nibbàna. It is not only in Nibbàna that there is no being. In absolute terms there is no being other than aggregates even outside Nibbàna. The five aggregates are present in absolute terms. The form (corporeality) in it is not the being. Feeling too is not a being, perception too is not a being, formations too

[27] The quality of doing what is said and saying what is done.

Non-Commercial Distribution

are not a being and consciousness too is not a being. There is no being other than the five aggregates. Therefore, it should be understood that there is no being other than a literal convention.

There is nothing called a day other than a convention based on the movement of the sun. Sun is not the day. Sunlight is not the day. Darkness is not the day. Other than those, there is nothing that can be called the day. The day is simply a convention. Being is also something so conceived but non-existent. If the so conceived being or person is taken to exist as per the world convention, it should be said that such being who is the owner of the five aggregates is also the owner of nibbànic bliss. If the suffering in aggregates belongs to someone, the pleasure of liberation from suffering also belongs to him. Therefore, one should not be afraid that there is no being in Nibbàna.

The four Characteristics of the truth of the cessation of suffering

This noble truth of the cessation of suffering should also be known in terms of its four characteristics "***Nirodhassa nissaraõañño vivekañño asaïkhatañño amatañño***" as shown in the **Pañisambhidà Magga Pali**. ***Nissaraõañña, Vivekañña, Asaïkhatañña, Amatañña*** are the four

Non-Commercial Distribution

characteristics of the noble truth of the cessation of suffering.

Nissaraõaññha

Here "***Nissaraõaññha***" is the release from defilements and suffering. Wherever, beings who have not attained Nibbàna which is the extinction of defilements and suffering are found, whatever status they have reached, they are not released from the oppression of defilements such as lust. Are not released from the utilization of the five aggregates. Are not released from birth - decay - death - sorrow - lamentation. Are not freed from the suffering in hell. Nibbàna being the extinction of those defilements and suffering, the beings who have reached Nibbàna are freed from them. Nibbàna is a dhamma which is free from all manner of defilements. The freedom from defilements and suffering in Nibbàna is the *Nissaraõaññha* in the noble truth of the cessation of suffering

Vivekaññha

Vivekaññha is the emptiness/absence of defilements and suffering. Whatever the status reached by the person who has not reached Nibbàna, he being one not freed from defilements and suffering is weighed down by defilements. He lives weighted with suffering. He has no lack of or relief from oppression. No lack of suffering. Because Nibbàna is the complete extinction of

Non-Commercial Distribution

defilements and suffering, it has no defilements and suffering as there is no cold in heat, and darkness in light. Nibbàna is completely free from defilements and suffering. Therefore, the person who arrived at Nibbàna has no defilements which can cause birth in an unhappy state. There is no suffering as well. There is no reason to be afraid that defilements made extinct will arise again. This complete freedom from defilements and suffering is the ***Vivekaññha*** in the noble truth of the cessation of suffering.

Asaïkhataññha

Absence of the need to encourage the sustenance or the need to protect or the need to re-generate is *Asaïkhataññha*. Aggregates generated by causes such as *kamma* have the nature of wearing off, decaying, and complete breakdown. Therefore, the person loving and living with aggregates has much to do. The body has to be constantly encouraged with food and drink in order to re-build the worn out parts, prevent weakening of the body and avoid perishing. The body should be covered and kept inside a house. Therefore, the being has to engage in non-stop, countless work in order to protect and maintain the five aggregates. If there is a lot of work done by humans, day and night, it is done for this purpose. However much it is treated with food-drink and medicine, it goes into destruction in the end. Therefore, the being has to avoid unwholesome actions and engage

Non-Commercial Distribution

in wholesome actions such as alms giving for the purpose of creating good new aggregates. Having created new aggregates in this manner, one has to make effort again on account of them. There is no end to it as long as there is attachment to aggregates.

Nibbàna consisting of the noble truth of the cassation of suffering is not a dhamma which has arisen due to a cause or condition such as *kamma*. It is a dhamma without a birth. As Nibbàna is something arising without a condition and it has no birth, it is not subject to decay. It does not wear away. Decaying, wearing off and perishing are found in dhamma arising of a condition. Nibbàna is of the nature, as of light as opposed to darkness, cold as opposed to heat, pleasure as opposed to suffering and unborn, non-decaying and non-shattering as opposed to born, decaying and shattering states. It remains non-decayed, non-shattered forever. Therefore, there is nothing that the person arriving at Nibbàna has to do to re-build worn out parts in Nibbàna. There is nothing to be done to protect and maintain Nibbàna. There is nothing to be done to create a new Nibbàna to replace an old Nibbàna. Not having anything to do in order to maintain and repair Nibbàna is the ***Asaïkhataññha*** in the noble truth of the cessation of suffering.

Amataññha

Non-Commercial Distribution

Persistence forever without a break up or disappearance is *Amatañña*. The aggregates conditioned by *kamma*, which beings consider as souls are subject to destruction after birth, without even lasting the time taken to bat an eye lid . After a short time, even their generations come to an end. Therefore, there is no opportunity for the being who considers the aggregates arising of a condition to be a soul and is attached to it to live without fear of death. He always lives with the fear of death. The being who has arrived at Nibbàna which has not arisen of a condition such as *kamma* has no fear of death because Nibbàna is not subject to destruction. The nature of never being subject to destruction and lasting forever, of Nibbàna consisting of the noble truth of cessation of suffering is ***Amatañña***.

If some *dhamma* has the nature of release from suffering called ***Nissaraõañña***, nature of absence and of being unmixed with suffering called ***Vivekañña***, not having the need to repair called ***Asaïkhatañña*** and the nature of not being subject to shattering and destruction called ***Amatañña***, such *dhamma* is truly the cessation of suffering. The only *dhamma* having these four characteristics is Nibbàna. Therefore, the Tathàgata the declarer of truth stated that Nibbàna is the noble truth of the cessation of suffering.

Non-Commercial Distribution

4

Noble truth of the path leading to the cessation of suffering or the truth of the path

As long as craving which is called the noble truth of the cause of suffering is not made completely extinct by the path knowledge and it remains in the mind of the being, such craving will produce aggregates in a new life along with the extinction of the aggregates of suffering belonging to a particular life. The cessation of the aggregates of suffering is not allowed. Therefore, the suffering consisting of the five aggregates which is the birth place of birth, decay, aging, death, sorrow and lamentation remain unbroken.

As there is something opposed to everything in the world like there is light opposed to darkness, cold opposed to heat, medicine opposed to sickness, Dhamma opposed to *adhamma*, there is something opposed to the great suffering in *Saïsàra*. It is the noble truth of the cessation of suffering called Nibbàna. As this element of Nibbàna is always concealed by the suffering in the five aggregates, beings cannot make contact with such pleasure. Suffering is ceased by, along with and according to the extinction of craving which brings about

Non-Commercial Distribution

the suffering in five aggregates. Along with the cessation of suffering in the five aggregates which were concealing the pleasure of Nibbàna, such element of Nibbàna will be surfaced. When it is surfaced, the being is said to have attained Nibbàna.

It is necessary to remove the five aggregates concealing the Nibbàna for him to attain Nibbàna. It is necessary to remove craving in order to remove the repeated arising of the five aggregates. The suffering of five aggregates cannot be removed by any means or effort other than the removal of craving. Therefore, if there is any means of removing craving, any *dhamma* which destroys the roots of craving, it becomes the path leading to Nibbàna consisting of the cessation of suffering. This method is called "**the noble truth of the path leading to the cessation of suffering"** and **"the truth of the path".**

It is now necessary to know what is the method of destroying the craving and the *dhamma* capable of destroying craving. Craving is not something that arises automatically without a cause. It is not like Nibbàna which is causeless. It is something which arises due to a cause. Just as suffering cannot be removed without removing the cause of its arising, craving cannot be removed without removing its cause. Therefore, the person desirous of removing craving should discover the cause for its arising and destroy same. Should act for its

Non-Commercial Distribution

removal. In order to act for its removal the cause for arising of craving should be discovered.

In short, the cause for arising of craving is delusion. Not seeing the collection of generations of mentality-materiality which have no nature of a being, person and not created by the effort of a *deva, brahma* or any other but arise due no other reason than the cause for each of those *dhamma* and are instantly destroyed like lightening without even lasting the fraction of the time taken to bat an eye lid; being unable to separate and comprehend the five aggregates as mentality-materiality such as contact-feeling, result in the arising of the wrong conception that such collection of mentality-materiality is I - human - *deva* - other being. This wrong idea or wrong conception is called **personality view (*Sakkàya diññhi*).**

Further, the wrong conception that mentality-materiality *dhamma* are things that last a long time or forever, due to the ignorance of their impermanent characteristic of instant destruction like lightening or a line drawn on water and also the wrong conception that these five aggregates which are definitely a lot of suffering are good and well being due to the ignorance of the fact that they are subject to suffering such as birth - decay - death and constantly oppress the person attached to them due to their frequent destruction; will occur.

A great craving arises for the five aggregates taken as I because of the three **wrong conceptions** of; taking as I,

Non-Commercial Distribution

beings or persons and not a section of elements devoid of the nature of a being or person, taking the five aggregates as something that lasts forever or a long time and taking the five aggregates to be something good-pleasurable. Craving also arises regarding other beings such as my wife, my children, my relatives, and my friends. Craving also arises for various things such as my land, my field, my money and that I need them. Therefore, it should be known that the three wrong conceptions given above are the causes for the arising of craving.

As long as the three stated wrong conception are with a being, craving will repeatedly arise in him. These three wrong conceptions should be removed in order to get rid of craving. If some person does not perceive his five aggregates as I, he will not see his five aggregates to be any different from a heap of earth or a heap of firewood. How can a person be attached to the five aggregates which he sees as a heap of earth or a heap of firewood? Not at all. Will there be anything taken as mine or I need by a person who does not take any formations as I and if I do not exist? Not at all. Facts being so, it should be realised that craving will disappear along with the disappearance of the wrong concept regarding the five aggregates.

Those three wrong conceptions can be removed by developing the knowledge capable of realistically seeing

Non-Commercial Distribution

the *Citta* (mind/consciousness), *Cetasika* (mental factors), *Råpa* (materiality/corporeality) belonging to the five aggregates and their characteristics of ***Anicca*** **(impermanence)** - ***Dukkha*** **(Suffering)** - ***Anàtma*** **(soullessness).** These three conceptions cannot be removed by any method other than the development of knowledge. Craving cannot be completely removed by any method other than the removal of those three wrong conceptions. Although some people think that craving can be destroyed by giving alms, they think so due to the ignorance of the realistic means of removing craving. It is not that giving alms does not remove greed. It does remove. What is removed is greed for the item given. Although the greed for the item given is removed craving for various other items will arise because the roots of craving are present.

Although giving alms removes greed for a while, many cravings based on resultant wealth will arise; like seven or eight new branches that sprout when a branch of a tree is chopped off. Therefore, it should be known that craving will develop further in those who give alms with the expectation of mundane benefits. Greed will wane in those who give alms with the expectation of Nibbàna and not mundane benefits. Yet, however much alms are given it will not remove greed in a manner never to arise again. As the being requires mundane pleasures as long as he lives in the *Saïsàra* and birth in happy states of existence is necessary for the development of

Non-Commercial Distribution

knowledge, alms giving should be performed. It should not be misunderstood that giving alms is something fruitless. It should be realised that expecting to destroy craving and attain Nibbàna by that alone is a mistake.

Knowledge is two-fold as **inferential knowledge (*Anumàna gnàna*)** and **absolute knowledge (*Pratyaksha gnàna*)**. Knowledge like that of knowing, there is a fish by the movement of water is inferential knowledge. Knowledge like that of knowing, there is a fish after it has been taken out of the water and there is no remaining doubt is **Absolute knowledge**. Absolute knowledge is the powerful knowledge. It is also called **Penetrative knowledge (*Pañiveda gnana*).** Although it was said that, knowing the collection of mentality-materiality belonging to the five aggregates and their characteristics such as impermanence will remove the three wrong conceptions and craving, developing only the inferential knowledge will not achieve it. It is only the absolute knowledge that will be able to remove those wrong conceptions and craving.

The person, who listens to Dhamma discourses, reads Dhamma books and learns from teachers about the mentality-materiality *dhamma* belonging to the five aggregates and their characteristics such as impermanence will develop some knowledge about them. It is knowing by inference. This inferential

Non-Commercial Distribution

knowledge will reduce the wrong conceptions about the five aggregates but will not remove them completely.

The person, who comes to know the Dhamma by activities such as listening to Dhamma discourses, should go to a quiet place and begin to intelligently recollect the five aggregates and their characteristics such as impermanence according to one's understanding. This repeated recollection is called **Insight meditation (*Vipassanà bhàvanà*)**. (To learn Insight meditation properly, read second [Sinhala] book of the Sammàsambuddha Jayanti Dhamma book series "***Vidharshanà Bhàvanà Kramaya***"). When doing so the knowledge in such a person will improve day by day, month by month, year by year and life by life. As the knowledge improves the characteristics such as impermanence will appear more clearly. As time passes the five aggregates and their characteristics such as impermanence will become pronounced like seen by the naked eye. The knowledge that produces prominent understanding is the **Absolute knowledge**. That Absolute knowledge will result in the removal of wrong conceptions regarding the five aggregates.

If the knowledge which clearly shows the three characteristics such as impermanence of the five aggregates establishes in the *yogàvacara* who lives developing knowledge with insight meditation, then a supramundane knowledge which will completely destroy

Non-Commercial Distribution

in a manner never to arise again, the gross part of craving which repeatedly arose to bring about suffering in the five aggregates by clearly seeing the supremely peaceful, pleasant, supramundane Nibbàna element never seen before will arise. Then the person is said to have **attained *Sotàpatti*, attained Nibbàna**. Such knowledge is called ***Sotàpatti* path knowledge**.

There is a subtle craving left in the *Sotàpatti* person. Therefore, he should practice insight meditation as before to remove it. When meditating, the characteristics such as impermanence of the five aggregates will manifest better and Nibbàna element will be realised to remove a further part of craving in a manner never to arise again due to the arising of a supramundane knowledge. Such knowledge is called the ***Sakadàgàmi* path knowledge**. The arising of the *Sakadàgàmi* path knowledge also does not end craving. Therefore, the *Sakadàgàmi* person will inquire with intelligence about the characteristics such as impermanence of the five aggregates. When repeatedly inquiring intelligently, the insight knowledge will improve and a supramundane path knowledge which will destroy the craving in the form of *Kàma-Ràga*[28]will arise by properly realising Nibbàna once again. This is called ***Anàgàmi* path knowledge**.

[28] Lust for Sensuous objects.

Non-Commercial Distribution

Even after becoming an *Anàgàmi*, craving in the form of *Råpa ràga-Aråpa ràga*[29]will exist. Therefore, the *Anàgàmi* person will begin to inquire into the characteristics of the five aggregates in order to overcome such craving. When inquiring in this manner, the knowledge will greatly improve and sharpen to realise Nibbàna and remove the little craving in the form of *Råpa ràga-Aråpa raga,* in a manner never to arise again by arising of the ultimate supramundane knowledge. It is called the ***Arahat* path knowledge**. Such a person is referred to as an ***Arahat***.

If there is a supramundane knowledge which destroys craving on four occasions due to the attainment of Nibbàna by improving the knowledge of the *yogàvacara* in a manner that enables the realisation of characteristics such as impermanence of formations, it alone is the dhamma which destroys craving. As it is possible to arrive at the Nibbàna which is devoid of suffering only through the destruction of craving which causes suffering, it becomes the *dhamma* that brings one to Nibbàna, **the extinction of suffering.** Therefore, it is called the **path which brings to the extinction of suffering and the noble truth of the path leading to the cessation of suffering and the truth of the path.**

[29] Attachment to existence in the fine material-immaterial spheres

Non-Commercial Distribution

Noble eight-fold path

The supramundane knowledge which is the unfailing path to Nibbàna alone is not able to destroy craving and attain Nibbàna. There are seven more *dhamma* which especially help, are connected with and arise together with it. Those seven *dhamma* are included in this truth of the path. Therefore, **the Tathàgata** showing the complete truth stated-

"Katamanca bhikkave, dukkha nirodhagàminã pañipadà ariyasacca§? Ayameva ariyo aññhaïgiko maggo. Seyyathãda§? Sammàdiññhi, sammàsaïkappo, sammàvàcà, sammà kammanto, sammààjãvo, sammà vàyàmo, sammàsati, sammàsamàdhi, ida§ vuccato bhikkhave, dukkha nirodagàminã pañipadà ariya sacca§."

Bhikkhus what is the truth of the noble path of the cessation of suffering? What is the path consisting of eight factors? They are right view/understanding (*sammà diññhi*), right thought (*sammà saïkappa*), right speech (*sammà vàcà*), right action (*sammà kammanta*), right livelihood (*sammà àjãva*), right effort (*sammà vàyàma*), right mindfulness (*sammà sati*) and right concentration (*sammà samàdhi*). Bhikkhus, this is called the noble truth of the cessation of suffering. This discourse shows the following eight factors:

(1) Sammà diññhi **(2)** ***Sammà saïkappa***

Non-Commercial Distribution

(3) Sammà vàcà	**(4)** ***Sammà kammanta***
(5) Sammà àjãva	**(6)** ***Sammà vàyàma***
(7) Sammà sati	**(8)** ***Sammà samàdhi***

as the noble path leading to the cessation of suffering. Here **right view** is the knowledge destroying the craving mentioned earlier. Right thoughts and the like are the seven Dhamma connected with and supporting that knowledge.

These eight mental factors also arise in worldlings (*putujjana*). Yet, all these eight do not arise at once in the consciousness of a worldling. Only some of them arise at one time in the consciousness of worldlings. Although these dhamma that arise some at a time are named path factors, they are not the noble truth of the practice as they do not have the power to destroy craving. **They become the truth of the path when they arise all together with the power to destroy defilements.**

When all eight arise together in one consciousness in a supramundane manner with the power to destroy craving, the first arising of these dhamma called the ***Sotàpatti*** path, second arising is called the ***Sakadàgàmi*** path, the third arising is called the ***Anàgàm***i path and the fourth arising is called the ***Arhat*** path. These eight dhamma can be produced at once in the mind, in a supramundane manner only by a person who has

Non-Commercial Distribution

developed them separately during the time of a worldling.

Therefore, meritorious people desirous of producing the supramundane path and attaining Nibbàna should separately develop the dhamma such as right view in their minds. An opportunity will come for the arising of the supramundane path in such a person. This valuable moment will never arise for the person who does not do so. It is necessary to know these dhamma properly in order to develop them separately at the early stages. Therefore, they will be described individually in detail.

Right view

Knowing/perception is two-fold as incorrect/wrong knowing and correct/right knowing. Knowing of people who think that a piece of glass is a gem and a gem is a piece of glass is incorrect knowing. Incorrect knowing regarding many matters often occurs in people who do not know everything. There is a portion of incorrect knowing which takes the being to hell after death and covers the path to heaven and Nibbàna if he definitely takes to wrong views. That portion is known in Dhamma as **Wrong view (*Miccà diñ ñhi*)**.

There is nothing called merit or demerit - these are things that some say to mislead people and gain profit, giving alms is fruitless other than losing wealth, there is no future good in abstaining from killing other than

Non-Commercial Distribution

causing difficulties in this world, there is nothing called hell, *deva* realm or *brahma* realm, there is no life after death and there are no special persons called Buddhas, *Arahats*; are some of the incorrect perceptions.

The knowing that occurs as realistically as various things are, is the correct knowing. Among these correct knowing there is an excellent part which removes wrong conceptions known as wrong view, help the being avoid suffering in hell and be born in happy states of existence, be released from suffering in *saïsàra* and attain Nibbàna. This part is called right view. Knowing that there are wholesome-unwholesome acts, knowing that there are results of wholesome-unwholesome acts and knowing that there is life after death are some that belong to that part.

The meaning of the term "*Sammà diññhi*" (right view) is correct knowing or intelligence. Although right view is one, there are several variations according to what is known. Therefore, right view is shown in various ways in various suttas. Expressed briefly it is two-fold as-

***Dasavattuka Sammà diññhi* (Ten-fold right view)**

***Catusacca Sammà diññhi* (Right view in the four truths)**

Here *Dasavattuka Sammà diññhi* is the right view concerning ten matters.

Ten-fold right view

Non-Commercial Distribution

Ten-fold right view is expressed as:-

"Sammà diññhiko hoti aviparita dassano, atthi dinna§, atthi yiññha§, atthi huta§, atthi sukañadukkañàna§ kammàna§ phala§ vipàko, atthi aya§ loko, atthi paraloko, atthi màtà, atthi pita, atthi sattà opapàtikà, atthi loke samaõa bràhmaõà samaggatà sammà pañipannà ye ima¤ca loka§ para¤ca loka§ saya§ abhi¤¤à sacchikatvà pavedenti" ti.

Here correct knowing about these ten matters that, there are results of giving alms, there are results of making offerings, there are results of sending offerings to the meritorious, there are results of good and bad acts performed, those who are in other worlds will be born in this world, those who are in this world will be born in other worlds, there are results of good and bad acts done for the mother, there are results of good and bad acts done for the mother, there are results of good and bad acts done for the father, there beings re-born after death, there are Samaõa and brahmaõa in the world who have engaged in proper practises and intelligently realised and express to the world, matters regarding this world and the world beyond is shown as right view.

1. *Atthi Dinna§*

Knowledge and belief gained by own strength or hearing from others that giving food, drink, garments and the like as offerings or assistance to *samaõa, brahmaõa*, the poor, travelers and beggars is the right view shown as

Non-Commercial Distribution

Atthi Dinna§. The belief that giving alms results in the loss of wealth of the donor and nothing else is a wrong view.

2. *Atthi Yiññha§*

"*Yiññha*" is a name for great offerings and great alms giving. The belief and acceptance that offering many flowers, lamps, food, drink, garments and the like and alms giving to hundreds and thousands of recipients result in many benefits in the *deva* and human realms to the donors is the right view shown as ***Atthi yiññha§.*** Some wrongly believe that offering many flowers result in the collection of garbage in the temples, offering many lamps result in the waste of oil, offering food and drink at temples result in the waste of food, great alms giving cause the loss of much wealth and they do not result in any future benefit for the donors. This is a wrong view.

3. *Atthi Huta§*

Accepting that sending offerings of food and drink to the virtuous with the expectation of merit is a wholesome deed which brings about beneficial results in the future is the right view shown as ***Atthi Huta§.*** The belief that it has no future result is a wrong view.

4. *Atthi sukañadukkatàna§*

Non-Commercial Distribution

kammàna§ phala§ vipàko

There definitely are beneficial results in future lives for those who perform good deeds such as building temples, *stupas*, halls, libraries; constructing or getting constructed wells, ponds, resting places for the benefit of others with the expectation of merit; planting and causing to be planted fruit and flower bearing trees and creepers for other's benefit; helping the sick, weak, aged and the poor; delivering Dhamma, causing Dhamma to be delivered, listening to Dhamma, causing Dhamma to be heard; protecting five precepts, eight precepts on *poya* days and ordaining and meditating. There definitely are harmful results in the future lives for those who perform bad deeds such as killing living beings. Knowing and accepting that there are beneficial and harmful results in the future on account of wholesome and unwholesome deeds is the right view shown as ***Atthi sukañadukkatàna§ Kammàna§ phala§ vipàko.*** The belief that there is no result-effect after death on account of whatever one does in this life is a wrong view.

5. *Atthi aya§ loko*

Apart from the world we live in, there are many worlds with pleasure and suffering equal to and very different from ours. The beings that live in these worlds do not live in one world for ever. Very often they leave the world they live in and go to and live in worlds situated far away from their worlds. Therefore, beings that live in

Non-Commercial Distribution

worlds other than ours do leave them and come to our world. It is said that our world is also available for beings that live in worlds away from ours to come and live here. Knowing and accepting it is the right view shown as ***Atthi ayaṣ loko.*** Belief that beings in worlds other than ours live there and never come to this world is a wrong view.

6. *Atthi paro loko*

The beings that live in this world also leave it and arrive at other worlds such as hell which are situated far away. Therefore, the belief that there definitely is another world for beings in this world to be born in, is the right view shown as ***Atthi paro loko.*** Some wrongly believe that beings in this world are born here and do not go to another world; there is no other world outside this for them to be born in; hell is also in this world; *deva* realm is also in this world and the *brahma* realm is also in this world. It is a wrong view.

7. *Atthi Màtà*

There definitely will be beneficial and harmful results in the future for children on account of helpful-unhelpful deeds done for the mother. Knowing and accepting this is the right view shown as ***Atthi Màtà.*** Believing that there is no result-effect of what is done to the mother is a wrong view.

8. *Atthi Pità*

Non-Commercial Distribution

Accepting that helpful-unhelpful deeds done for the father will bring about beneficial-harmful results-effects for children in future lives is the right view shown as ***Atthi Pità.*** Believing that there is no result-effect of helpful-unhelpful things done for the father is a wrong view.

9. *Atthi Sattà Opapàtikà*

Accepting the fact that beings who die without overcoming craving are repeatedly re-born in the *saïsàra* according to their kamma is the right view shown as ***Atthi Sattà Opapàtikà.*** Expressed in another manner, there is a section of beings born in the world without a mother or father, but complete with fully grown bodies by the power of their *kamma*. They are referred to as spontaneously born (*Opapàtika*) beings. Beings belonging to this type are found in hell, *deva* realm and *brahma* realm. Knowing and accepting the presence of such beings is right view.

Some incorrectly believe that "there is no section of beings called *devas, brahmas*. They are a section of beings present in the imagination of humans. They are found only in the mind of foolish people. Some others say that *devas* and *brahmas* are humans that lived in the past and referred to by such names. There are no *devas, brahmas* that have special glory, invisible to humans and live in a different world. There are no spontaneously born beings". It is a wrong view.

Non-Commercial Distribution

10. ***Atthi loke samaõabrahmaõà samaggatà***

sammà pañipannà ye ima¤ca loka§ para¤ca

loka§ saya§ abhi¤¤à sacchikatvà pavedenti.

Superior people with; greater mindfulness and intelligence than ordinary humans, energy to not retreat from whatever difficult task and ability to bear up any hardships from the time of birth are rarely born in the world. Some among these great people get ordained, make great effort, attain absorptions and special powers (*abhi¤¤à*) which enables them to see without the help of eyes what ordinary humans see with eyes, hear without the help of ears what ordinary humans hear with ears, recollect what was done in previous lives and see where beings are born after death.

These great people who have developed such intelligence can see with the naked eye, *devas* and *brahmas* who have fine/subtle bodies which cannot be seen by humans. Can clearly see hell, *deva* realm, *brahma* realm which are far away from our world; as if when visiting them. Can see the *kamma* which caused the birth of beings in different worlds with different types of pleasure and suffering. The great people who see them express the existence of *devas, brahmas, petas* and hell beings; the pleasure and suffering undergone by them and the details of the bodies as seen by them. They also state that there are wholesome-unwholesome acts and results-consequences of such acts.

Non-Commercial Distribution

Some great people, who arise in the world once in a very long time, develop the omniscient knowledge along with the attainment of *arahatship* consisting special powers. Such persons are called Buddhas. Buddhas deliver Dhamma discourses about worlds situated very far which are not seen even by those who have special powers, as well as about Nibbàna and the path leading to Nibbàna. Accepting that these great people have such extraordinary knowledge, there exist other worlds as stated by them, there are spontaneously born beings that are not visible to the human eye, the existence of the nine supramundane dhamma consisting of the four paths, four fruits, Nibbàna and it is possible to attain Nibbàna by following the path to Nibbàna, is the right view shown as ***Atthi loke samaõabrahmaõà samaggatà Sammà pañipannà ye ima¤ca loka§ para¤ca Loka§ saya§ abhi¤¤à sacchikatvà pavedenti.***

The nine right views indicated by ***Atthi dinna§, Atthi yiññha§*** and the like are included in the tenth right view shown as ***Atthi loke samaõa bràhmaõà*** and so on. Therefore, this last right view becomes the main right view. This ten-fold right view is found in some religions which teach that there are results and consequences of wholesome and unwholesome acts; there are hell, *deva* and *brahma* realms. Yet, the ten-fold right view in other religions is not as pure as the ten-fold right view in Buddhism. The right view found outside the Buddha *sàsana* helps to reach heaven and not attain Nibbàna.

Non-Commercial Distribution

That is because there is no Nibbàna shown in those religions. As **Buddhism** is a Dhamma which shows *deva* and *brahma* realms as well as Nibbàna the ten-fold right view in Buddhism will assist in gaining both heaven and liberation.

The right view which is the first factor in the noble eight - fold path known as the noble truth of the path leading to the cessation of suffering is not the same as this ten-fold right view. It is called the **right view in the four noble truths (*Catusacca Sammàdiññhi*).** It is a very much higher right view than the ten-fold right view. Ten-fold right view is given here because it is not possible to establish in the *Catusacca Sammàdiññhi* or attain Nibbàna without first establishing in the ten-fold right view. Those who are desirous of release from the suffering in *saïsàra* and attain Nibbàna should first establish themselves in the ten-fold right view of the *sàsasna*. Those who embrace Buddhism are first established in the triple gem[30] in order to establish themselves in the ten-fold right view. If someone takes refuge in the triple gem and establishes himself in the ten-fold right view it is taking the **first step** in the path leading to Nibbàna.

There is no one who has attained paths, fruits and Nibbàna without first establishing in the ten-fold right view. If anyone was released from suffering and attained

[30] Buddha, Dhamma and Saïgha.

Non-Commercial Distribution

Nibbàna in the past, they did so by completing the practice after establishing in the ten-fold right view. If anyone attains Nibbàna in the future, he will do so by completing the practice after establishing in this right view. Therefore, everyone who wishes to be released from the suffering in *saïsàra* should purify the right view. Should not be deceived by the statements made by some that, there is no hell or *deva* realm. If doubt arises regarding some matter, should approach some eminent person well versed in Dhamma who is capable of clearing it, make inquiries, clear doubts and purify the view. **It is not that, there are no people these days with wrong views among not only the lay but also Buddhist monks. May everyone be aware of them and take care.**

"Nàha§ bhikkhave! A¤¤a§ eka dhammampi samanupassàmi, yena anuppannà và kusalà dhammà uppanjanti, uppannà và kusalà dhammà bhãyeyyàbhàvàya vepullàya saïvattanti. Yathayida§ bhikkhave sammàdiññhi. Sammàdiññhikassa bhikkhave! Anuppannà ceva kusalà dhammà uppanjanti: uppannà ca kusalà dhammà bhãyeyyàbhàvàya vepullàya saïvattanti."

"Bhikkhus, I do not know any dhamma which arouses unrisen wholesome dhamma and develop already arisen wholesome dhamma as much as right view. Bhikkhus, unarisen wholesome dhamma arises in the person with

Non-Commercial Distribution

right view. Already arisen wholesome dhamma develops." Is its meaning.

Catusacca Sammàdiññhi

"Tattha katamà sammàdiññhi? Dukkhe ¤àõa§, dukkha samudaye ¤àõa§, dukkha nirodhe ¤àõa§, dukkha nirodha gàminiyà pañipadàya ¤àõa§, aya§ vuccati sammà diññhi."

This is how right view belonging to the path of the truth is taught in hundreds of suttas describing the four noble truths and in the Abhidhamma piñaka. This shows that knowledge of comprehending the truth of suffering, truth of the cause of suffering, truth of the cessation of suffering and the truth of path is right view. This knowledge **is called the *Catusacca Sammàdiññhi*** as it pertains to the four noble truths (*catu sacca*).

The ten-fold right view shown earlier is found in religions other than Buddhism. This Catusacca Sammàdiññhi is not found in any religion other than Buddhism. It is found only in Buddha periods and not in periods when a Buddha has not arisen in the world. Therefore, it is a rare right view. This is the greatest right view among various right views. The four noble truths should be studied properly to create this right view. Some people who read this may think "the ten-fold right view mentioned earlier is not necessary. It is sufficient to

Non-Commercial Distribution

study the four noble truths and create *Catusacca Sammàdiññhi*." It is a mistake to think so.

This *Catusacca Sammàdiññhi* is a very wide right view. The ten-fold right view is also included in it. The person who knows *Catusacca* is certainly one who accepts that there are wholesome-unwholesome acts; there are results consequences of wholesome-unwholesome acts, there is a world beyond and the like. If he does not accept these, he does not become one who knows the four noble truths or one who has the right view in terms of the *Catusacca Sammàdiññhi*. Yet having the ten-fold right view does not make one with right view in terms of the *Catusacca Sammà diññhi*.

Although this *Catusacca Sammà diññhi* is generally one, it is four-fold as **right view of the truth of suffering, right view of the truth of the cause of suffering, right view of the truth of cessation of suffering, right view of the truth of the path.**

When the right view of the truth of suffering arises, **personality view** (***Sakkàya diññhi***) will disappear by realising that the five aggregates is a heap of suffering and not a being, person or soul. When right view of the cause of suffering arises, the **annihilation view (*uccheda diññhi*),** that there is no birth after death will disappear by realising that craving causes the birth in a future life. When the right view of the truth of the cessation [of suffering] arises, the **eternity belief**

Non-Commercial Distribution

(***Sàssata diññhi***) that the soul is permanent will disappear by realising that the cessation of causes ceases the results. When the right view of the truth of the path arises, the view of **inefficacy of action** (***Akiriya diññhi***) indicated by "***Natthi attakàre natthi parakàre natthi purisakàre***" that everything happens automatically and not on account of some action by self or a *samaõa* or *bràhmaõa* and the **view of uncausedness** (***Ahetuka diññhi***) that evilness or purification of beings happen automatically without a cause or condition; by realising that practise causes the attainment of Nibbàna.

Further, the wrong view that the five aggregates devoid of the nature of **goodness - well being - pleasantness - soul** which is the result of the cause of suffering is permanent, good, well being and soul will disappear due to the understanding of the truth of suffering. There are many views put forward by various teachers who did not realistically comprehend the truth of the cause [of suffering].

(1) An omnipotent god or *brahama* creates the world (universe), he maintains and destroys it according to his will is one view. It is called the ***Ishvara* creative theory**.

(2) There is an imperceptible/indeterminate (*avyàkta*) cause called nature (*prakurti*). Everything in the world arises from this. Beings arise from this. When destruction occurs, everything return to that natural state: there is no person such as an *Ishvara* other than this

Non-Commercial Distribution

natural status which creates and controls, is one view. It is known as the '***Pradhàna vàda'*** or '***Prakurti vàda'*** .

(3) The arising and destruction of the world and beings is caused by time and not the power of any god or *brahma*, time alone is the creator and destroyer of the world is one view. It is called the "**theory of time (*Kàla vàda*)**".

(4) Thorns in trees are pointed without anyone to sharpen them, fruits such as woodapple are spherical without anyone to shape them and birds are adorned with various colours without any one doing it. Similarly the world originates and destroys by the power of nature. It is one view. It is called '**the theory of nature (*Swabhàva vàda*)**'.

The right view due to the realisation of the cause of suffering will remove all such wrong theories arisen in the person who has not cognized the truth of the cause of suffering. Some, who are ignorant of the true Nibbàna, mistakenly take the unconscious and immaterial spheres to be Nibbàna and attempt to reach them. The knowledge of the truth of the cessation of suffering removes such thoughts. The knowledge of the realisation of the truth of the path will remove the idea that impure paths of **addiction to sensuous pleasure (*Kàmasukhallikànu yoga*)** and **self mortification (*Attakilmatànu yoga*)** are pure paths and prevent their practice.

Those who are desirous of arriving at this path factor of right view in their minds should separately study noble

Non-Commercial Distribution

truths such as suffering, at teachers and repeatedly practise them. When doing so the right view of knowing those truths will arise in them. Such knowledge is mundane. When developing them, the supramundane right view along with path consciousness which realises the four noble truths at once, destroy defilements and attain Nibbàna will arise someday.

Right thought

The person who is groping in the dark will get to know only the things around him which his hands can make contact with. If his hand does not touch something, he will not know that it is there. Similarly our mind will feel only the objects that impact it. Will not feel the things not impacted by the mind. The mind will automatically come only to form - sound - smell - taste - physical contact impacting on faculties such as eye. Mind should make an effort to reach all other objects. Taking the mind towards objects not arrived or directing the mind towards the unknown is called thinking. The mind is directed towards objects not arrived by certain mental factors arising along with the consciousness/mind. This is called **thought conception (*vitakka*)** or **thought (*Saïkappa*)**. This mental factor is mainly considered to be the thinking process.

Even among the thoughts there are those which are harmful to self and others. There are also thoughts which are beneficial. Among them, harmful thoughts are called

Non-Commercial Distribution

wrong thoughts and beneficial thoughts are called right thoughts. Among them **right thoughts** is the beneficial thinking. There are many beneficial thoughts. Among them only three are considered in this truth of the path. Therefore,

"Tattha katamo sammàsaïkappo? Nekkhamma saïkappo, avyàpàda saïkappo, avihiïsà saïkappo, aya§ vuccati sammà saïkappo"

was stated to indicate the right thought considered here.

It is shown that **thought of renunciation (*Nekkamma Saïkappa*)**, **thought free from ill-will (*Avyàpàda Saïkappa*)** and **thought of non-cruelty (*Avihiïsà Saïkappa*)** are the right thoughts considered here.

Thought of renunciation

Getting away - exit - release - leaving from something is renunciation. Beings are attached to the five sensuous pleasures consisting of favourable forms - sounds - smells - tastes - physical contacts. The release from and getting away from the jail consisting five sensuous pleasures by the being is referred to here as renunciation. Do beings go away from sensuous objects/pleasure and release their minds from sensuous objects, by means of some thought; such thought is referred to here as the thought of renunciation. Thought consisting craving which takes the mind towards the five sense pleasures is

Non-Commercial Distribution

the sensuous thought. **Thought of renunciation is a dhamma opposed to the sensuous thought.**

It should be developed at the beginning in the mundane consciousness by observing precepts, getting ordained, following austere practices (*Dhutàïga*), and practising tranquility-insight meditation. Observing precepts on the *poya* day is letting go of sensuous pleasure to some degree. Therefore, it is also a renunciation. Getting ordained, following austere practices and meditating are renunciation of many sense pleasures. It is good to reflect on the faults of thought conception on sense pleasures. The mundane thought of renunciation arises as overcoming by opposites (*tadaïga*) of thought conception on sense pleasures in the mind of the person acting in this manner. Insight meditation further develops and sharpens this and the path consciousness arises. Then it converts into supramundane form along with the path consciousness and destroy the causes of thought conception on sense pleasures in a manner never to arise again.

Thought free from ill-will

Thought associated with being pleased with benefits to, willingness to bring about happiness to and loving kindness towards other beings such as humans, animals is the thought free from ill-will. This is a dhamma

Non-Commercial Distribution

opposed to the thought of ill-will which is being pleased with harm to others, willingness to harm others and hatred towards others. Prior to the attainment of the path, the thought free from ill-will should be developed in a mundane manner by considering the consequences of the thought of ill-will and by developing loving kindness. Once it is developed, causes for the arising of ill-will will be destroyed by reaching the supramundane status along with the path consciousness.

Thought of non-cruelty

Thought associated with compassion, which is the willingness to release beings from suffering is the thought of non-cruelty. This is opposed to hatred which is the nature of hurting other beings and persons. When this arises the cause of cruel thought conception is destroyed either as overcoming by opposites or destruction. This should be brought to the supramundane stage by repeatedly developing dhamma such as helping those who are suffering, practising meditation on compassion and considering the consequences of cruelty.

Although these three; thought of renunciation, thought free from ill-will and thought of non-cruelty arise in separate consciousnesses, performing different functions at different times, they arise as the single dhamma of right thought in a supramundane manner at the path moment. It performs all the functions of the three thoughts such as the thought of renunciation. Therefore,

Non-Commercial Distribution

this single right thought associated with the path consciousness is described as three dhamma.

Right speech

The guiltless word in terms of meaning and righteousness is called right word and right speech. The right speech belonging to the truth of the path is not this. What is the right word considered as right speech in the truth of the path?

"Tattha katamà sammà vàcà? Musàvàdà veramaõã, pisuõvàcà veramaõã, pharusà vàcà veramaõã, samphappaläpà veramaõã ayaß vuccati sammà vàcà" is given in the **Vibhaõgha Pali** as the right speech in the truth of the path.

"What is right speech here? Refraining from lying, refraining from carrying tales, refraining from harsh speech, refraining from idle talk is right speech" is its meaning.

There is a certain type of power preventing the likes of lying which arises in the consciousness of the person who undertakes precepts such as "*musàvàdà veramaõã sikkhàpadaß samàdi yàmi*" or determine "I will refrain from lying" without undertaking a precept or refrain from uttering unsuitable words when the opportunity arises to do so and utter good words. It is the mental factor called ***Sammà vàcà*** which belongs to the fifty two mental factors. This mental factor acts in a manner that

Non-Commercial Distribution

prevents lying, prevents carrying tales, prevents uttering harsh words and prevents idle talk. That is why the four matters such as refraining from lying are shown as right speech.

Meritorious persons desirous of release from suffering in *saïsàra* should practise and develop right speech by reflecting on the consequences of uttering lies and the like, reflecting on the **life story of the king Mahà Sutasoma, life story of the *sàmaõera* Sànu,** considering the value of truth, refraining from lying and telling the truth, refraining from carrying tales which cause dissension between each other and uttering words which improve unity, not uttering harsh words which hurt others feelings, uttering soft words even when others are insulting you with harsh words, refraining from uttering fruitless speech called idle talk which affects activities of self and others and always making meaningful and righteous speech.

The right speech that develops when refraining from lying and the like in this manner, in the minds of those who train in the path factor known as right speech is **mundane**. They are focused on people and objects which are causes for lying. When uttering the truth as refraining from lying, it occurs as overcoming lying. When uttering good words while avoiding words that cause dissension it becomes the overcoming of carrying tales. When uttering good words while avoiding harsh

Non-Commercial Distribution

words and foolish babble, it becomes the overcoming of harsh speech and idle talk.

Does the path consciousness arise in the person practising and training right speech to avoid evil conduct, then the right speech trained and practised on a mundane basis will a develop as a part of the path in a supramundane manner. Such supramundane right speech is focused on Nibbàna and not on objects and people concerned, as in the case of right speech in mundane consciousness. This will destroy all four verbal evil conducts at once and not one at a time.

Right action

Blameless physical action which are beneficial for self, beneficial for others and beneficial for both are called right action in the world. What is shown as **right action** in the truth of the path is something else. It is stated as:-

"Tattha katamo sammà kammanto? Pàõàtipàtà veramaõã, adinnàdànà veramaõã, kàmesu micchàcàrà veramaõã, aya§ vuccati sammà kammanto"

in the **Vibhaïga Pàli**. " What is right action here? Refraining from killing living beings, refraining from stealing, refraining from sexual misconduct is right action" is its meaning.

There is a certain type of power which is opposed to and prevents killing of living beings that arises in the consciousness of the person who undertakes precepts

Non-Commercial Distribution

such as "*pàõàtipàtà veramaõã sikkhàpada§ samàdiyàmi*" with the intention of refraining from killing living beings, consider the consequences of killing living beings and avoid it even when opportunity for such action arises. It is this kind of power which is referred to as right action in the truth of the path. It is the mental factor known as **right action** among the fifty two mental factors.

As it is in the form of refraining from three unwholesome actions such as killing living beings, Lord Buddha has stated it as "***Pàõàtipàtà veramaõã***" and the like meaning refraining from killing living beings, refraining from stealing, and refraining from sexual misconduct. They should be practised by refraining from killing living beings and so on after considering their consequences. A path factor will arise at the moment of supramundane path consciousness in the person who practised in this manner. It will instantly remove by destruction the three physical evil actions.

Right livelihood

"Tattha katamo sammà àjãvo?" Idha ariya sàvako micchà àjãvo pahàya sammà àjãvena jãvika§ kappeti, aya§ vuccati sammà àjãvo".

"What is right livelihood in this noble eight-fold path? Does the noble disciple abandon the wrong livelihood

Non-Commercial Distribution

and live by the right livelihood, this is called right livelihood." Is its meaning.

Some engage in physical and verbal evil conduct such as killing living beings for fun. Some do it due to cruelty, jealousy and the like. Others do it for a living. The nature of refraining from and giving up evil conduct such as killing living beings for reasons other than livelihood is the path factor of **right action** shown earlier. The nature of refraining from and giving up evil conduct such as lying for reasons other than livelihood is the path factor of **right speech** shown earlier. The nature of refraining from and giving up physical, verbal evil conduct for the sake of livelihood is the path factor of **right livelihood**.

Purification of livelihood is required for the attainment of Nibbàna. To develop the purity of livelihood, it is necessary to refrain from physical, verbal evil conduct such as killing living beings and avoid engaging in **trade in arms, trade in slaves, trade in meat, trade in intoxicants** and **trade in poisons** which are disallowed for laymen and earn a living from wholesome activities such as agriculture and other trade. Although living by agriculture and trade makes lay life wholesome, it does not make ordained life wholesome. Therefore, the ordained should give up agriculture, trade and live according to the disciplinary rules in order to purify the livelihood. Prior to arriving at the path, right livelihood

Non-Commercial Distribution

will arise in a mundane manner in the person removing the causes of wrong livelihood such as killing living beings. This becomes a factor of the supramundane path for the *yogàvacara* practising insight after establishing purity of livelihood.

Right effort

"Tattha katamo sammà vàyàmo? Idha bhikkhu anuppannàna§ pàpakàna§ akusalàna§ dhammàna§ anuppàdàya chanda§ janeti, vàyamati, viriya§ àrabhati, citta§ paggaõhàti, padahati. Uppannàna§ pàpakàna§ akusalàna§ dhammàna§ pahànàya chanda§ janeti, vàyamati, viriya àrabhati, citta§ paggaõhàti, padahati. Anuppannàna§ kusalàna§ dhammàna§ uppaddàya chanda§ janeti, vàyamati, viriya§ àrabhati, citta§ paggaõhàti, padahati. Uppannàna§ kusalàna§ dhammàna§ ñhitiyà asammosàya bhãyyo bhàvàya vepullàya bhàvanàya pàripåriyà chanda§ janeti, vàyamati, viriya§ àrabhati, citta§ paggaõhàti, padahati.. Aya§ vuccati sammà vàyàmo."

"What is right effort here? Does the Bhikkhu in this dispensation develop the will and attempt to avoid committing the mild misdeed not yet committed in this life? Does he make effort both in body and mind? Does he raise his head and make great effort? Does he develop the will and attempt to make effort both in body and mind, keep his head high and make great effort to

Non-Commercial Distribution

remove mild misdeeds already committed: does he develop the will and attempt to make effort both in body and mind, keep his head high and make great effort to arouse wholesome dhamma not yet performed: does he develop the will and attempt to make effort both in body and mind, keep his head high and make great effort to maintain, not destroy, grow, spread, fill up the already arisen wholesome dhamma? This is right effort." Is its meaning.

This expresses that, the effort made to avoid the unwholesome acts not arisen in the mind in this life or not committing unwholesome acts so far not committed, the effort made to remove the unwholesomeness arisen in the mind, effort made to perform wholesome deeds not yet performed and the effort made to develop wholesomeness is the path factor called **"right effort"**.

There is no unwholesomeness that cannot arise in the mind of the worldling who lives unheedfully without protecting the three doors of mind, body and word.

The meritorious person who engages in fulfilling morality and practise tranquility-insight meditation with the intention of preventing the arising of the group of unwholesome dhamma not yet committed by him but could be committed in the future is said to develop **the first right effort** for the purpose of avoiding, removing unarisen unwholesomeness.

Non-Commercial Distribution

The person who engages in the purification of morality and practise meditation with the intention that I will not allow the committing of an unwholesome act which had previously arisen in the mind and had been committed by me is said to develop **the second right effort** which is the effort made to remove already arisen unwholesomeness.

Although unwholesome consciousness arises effortlessly, wholesome consciousness does not so arise. They should be created by engaging in wholesome acts with effort. **The third right effort** of preventing the arising of unwholesomeness by engaging in alms giving, protecting morality and the like is the effort made to arouse the unarisen wholesomeness.

The five precepts and the eight precepts of the worldling are liable to be broken. Sometimes a moral worldling of today becomes immoral tomorrow. His concentration and wisdom are also subject to destruction. If a person practices meditation to bring about dhamma such as morality developed in the mind to an indestructible level until the attainment of the path, fruit and Nibbàna; the effort he made to develop the wholesomeness is **the fourth right effort.**

The right effort that arises from time to time in those who develop it is mundane. The right effort that arises in the meditator by performing specific functions at various times at the early stages will develop into a

Non-Commercial Distribution

supramundane state by simultaneously performing all four functions at the time of arising of the path consciousness.

Right mindfulness

"Tattha katamà sammà sati? Idha bhikkhu kàye kàyànupassã viharati àtàpi sampajàno satimà vineyya loke abhijjhà domanassa§, vedanàsu vedanànupassã viharati àtàpi sampajàno satimà vineyya loke abhijjhà domanassa§, citte cittànupassã viharati àtàpi sampajàno satimà vineyya loke abhijjhà domanassa§, dhammesu dhammànupassã viharati àtàpi sampajàno satimà vineyya loke abhijjhà domanassa§, aya§ vuccati sammà sati."

"What is right mindfulness here? Bhikkhus, does the Bhikkhu in this dispensation have the energy to control defilements, have the right wisdom, have mindfulness and live beholding this body consisting of the four great elements as impermanent? Does he overcome the greed which attaches to the world consisting of the five aggregates of clinging and the sad-mindedness? Does he have the energy to control defilements, have the right wisdom, have mindfulness and look at the three-fold feeling according to the impermanence of feeling? Does he remove the attachment, sad-mindedness in the world consisting the aggregates of clinging? Does he have the energy to control defilements, have the proper intelligence, have mindfulness and look at lustful

Non-Commercial Distribution

consciousness as impermanence of consciousness? Does he remove the attachment and sad-mindedness in the world consisting aggregates of clinging? Does he have the energy to control defilements, have the proper intelligence, have mindfulness and look at dhamma such as hindrances as impermanent according to those dhamma? Does he remove the attachment and sad-mindedness in the world consisting the aggregates of clinging? This is called **right mindfulness**." Is its meaning.

This discourse shows that the good awareness which repeatedly maintains and ties up and prevents from fleeting/scattering the mind of the *yogàvacara* who meditates on the objects such as body, feeling, mind and mind objects; with the expectation of attaining Nibbàna. The mind of the person who is unable to fix it on one object as desired, over a long period of time is scattered. It is not possible to attain a path or fruit with such a mind. The mindfulness that arises along with the consciousness in preparing the mind in order to keep it fixed on one object over a long period of time when meditating on a part of the body by the person desirous of attaining Nibbàna is **mundane right mindfulness**. When the path consciousness arises in the person meditating like this, it will arise as a path factor in a supramundane manner.

Right concentration

Non-Commercial Distribution

"Tattha katamà sammà samàdhi? Idha bhikkhu vicicceva kàmehi vivicca akusalehi dhammehi savitakka§ savicàra§ vivekaja§ pãtisukha§ pañhamajjhàna§ upsampajja viharati, vitakka vicàràna§ våpasamà ajjhatta§ sampasàdana§ cetaso ekodibhàva§ avitakka§ avicàra§ samàdhija§ pãti sukha§ dutiyajjhàna§ upsampajja viharati, pãtiyàca virago upekkhakova viharati satova sampajàno. Sukhaïca kàyena pañisaïvedeti ya§ ta§ ariyà àcikkhanti upekkhako satimà sukhavihàriti tutiyajjhàna§ upsampajja viharati, sukhassa ca pahàõà dukkhassa ca pahàõà pubbeca somanassa domanassa§ attaïgamà adukkhamasukha§ upekkhà sati pàrisuddha§ catutthajjhàna§ upsampajja viharati, aya§ vuccati sammà samàdhi."

It is expressed **by this, that the four concentrations of the concentration of the first absorption, concentration of the second absorption, concentration of the third absorption and the concentration of the fourth absorption is the right concentration.** A certain natural dhamma which is attached to and permanently establishes the mind on an object in a manner that it is not scattered and shaken is called **concentration.**

The concentration of the sensuous sphere which is first acquired by meditating on one of the twenty five subjects of meditation which are **ten external devices (*kasina*), ten loathsomeness (*asubha*), body parts such**

Non-Commercial Distribution

as head hair, in breadth-out breadth and sublime abodes (*brahma vihàra*) of loving kindness (*mettà*), compassion (*karuõà*), sympathetic joy (*mudità*) is named **the concentration of the first absorption**. The preliminary concentration of the sensuous sphere in those who practise tranquility-insight meditation is also included in this concentration of the first absorption.

The concentration of the sensuous sphere acquired for the second time by meditating on one of the fourteen objects of **ten external devices, in-out breathing, sublime abodes of loving kindness, compassion and sympathetic joy** is named **concentration of the second absorption.** The concentration acquired for the third time by meditating on the same objects is **the concentration of the third absorption.**

The concentration of the sensuous sphere acquired for the fourth time by meditating on one of the twelve objects of **ten external devices, in-out breathing, and sublime abode of equanimity** is the **concentration of the fourth absorption.**

These concentrations are mundane. When the supramundane path consciousness arises in the person practising meditation, one of the mundane concentrations practised earlier will become a path factor and the dhamma associated with the objects consisting Nibbàna arise in a supramundane sense. It is the path factor of **supramundane right concentration**.

Non-Commercial Distribution

How the eight path factors are divided into aggregates

Here the three path factors **right speech, right action** and **right livelihood** is the **aggregate of morality**. These three constitute the **eight-fold morality of livelihood (*âjāva ashñamaka sāla*)**. Eight-fold morality of livelihood is the separation from three evil bodily conduct, four evil verbal conduct and wrong livelihood. To fulfill **right action** the evil bodily conduct should be shed. To fulfill **right speech** the four evil verbal conducts should be shed. To fulfill **right livelihood** should dissociate from wrong livelihood. When one acts in such manner the eight-fold morality of livelihood is completed.

Giving up evil bodily conduct with a view to protect the eight-fold morality of livelihood fulfills the path factor of right action. Giving up evil verbal conduct completes the path factor of right speech. Separation from wrong modes of livelihood fulfills the path factor of right livelihood. Therefore, the three, **right speech, right action, right livelihood** is called the **aggregate of morality.** The three, **right effort, right mindfulness, right concentration** is the **aggregate of concentration**. The two, **right view, right thought** is the **aggregate of wisdom.** In this manner, the noble eight-fold path becomes three aggregates as the **aggregate of morality,**

Non-Commercial Distribution

aggregate of concentration and **the aggregate of wisdom**.

How the supramundane path can be attained?

Among the tasks to be performed by people in the world, attaining the supramundane path is one of the most difficult. It can never be achieved by the person who takes it lightly and meditates. However hard one may try he will not achieve it if he practises incorrectly without following the proper method. Therefore, the method to be practised should be learnt prior to practice.

The person who starts the meditation practice should first prepare the groundwork for insight. Five aggregates, twelve bases (*àyatana*), eighteen elements (*dhàtu*), twenty two faculties (*indriya*), four noble truths, and dependent origination (*pañicca samuppàda*) are the dhamma which form the basis of insight. Acquiring a good knowledge about them is preparing the groundwork. Therefore, one should properly learn the method of insight meditation and engage in it by contemplating on the impermanence of mentality-materiality, as time permits or after giving up everything else.

The right view will develop in the person who practises in this manner. Right thought will also develop. Right speech also will develop. Right action will also develop.

Non-Commercial Distribution

Right livelihood will also develop. Right mindfulness will also develop. Right concentration will also develop. There is nothing else to do to develop these other than meditation. The defilements will wane due to the development of the insight knowledge in the person meditating properly. At a time when the mind is bent on Nibbàna which is the extinction of formations by disenchantment in them due to the development of insight knowledge; overcoming of defilements consisting [wrong] view (*diññhi*), skeptical doubt (*vicikiccà*) will occur in a manner never to arise again; along with the arising of eight factors such as right view, in a supramundane form and destroying the suffering in *saïsàra* and focusing on Nibbàna.

The supramundane path arising at first is the ***Sotàpatti* path**. The person who attains the *sotàpatti* path is released from the level of a worldling and becomes a noble one. He will never again come to the status of a worldling. The suffering left for him to undergo in the *saïsàra* is very little. The comparison between suffering left for him to undergo and the suffering gone in to extinction are given in many suttas. The person who has reached the path of *sotàpatti* should practise insight meditation as earlier, so that he can destroy the remaining defilements and suffering. When doing so the path factors such as right view will develop further and arise on three future occasions in a supramundane mode to destroy the remaining defilements and suffering.

Non-Commercial Distribution

The path arising on the second occasion is the ***Sakdàgàmi*** path, the path arising on the third occasion is the ***Anàgàmi*** path and the path arising on the fourth occasion is the ***Arahat*** path. There are no more defilements left after reaching the *arahat* path. It is only the five present aggregates produced by past causes in him. After *parinibbàna* he is released from them and reaches ***Anupàdishesha Nàbbàna*** **element**. There is no other dhamma or path anywhere to reach Nibbàna. If the supramundane path arises, it never fails to produce this liberation. It will definitely be produced. Therefore, this **noble eight-fold path** is truly the unfailing method for the release from suffering.

The four characteristics of the noble truth of the path leading to the cessation of suffering

The noble truth of the path leading to the cessation of suffering should be known in terms of the four meanings or four characteristics shown in the Pañisambhidà Magga as ***"Maggassa nãyyànaññho hetuññho dassanaññho àdhipateyyaññho".***

(1) Nãyyànaññha (2) Hetuñña (3) Dassanañña (4) âdhipateyyaññha are four characteristics of the truth of the path.

Non-Commercial Distribution

1. *Nãyyànaññha*

If the supramundane path known as the truth of the path arises in the mind of someone, its nature of taking him across *saïsàra* is ***Nãyyànaññha.*** If the *sotàpatti* path which is the first among four supramundane paths arising on four occasions arises in someone, it will surpass *diññhi-vicikiccà* by the total annihilation of various types of [wrong] views and skeptical doubt. Will overcome the remaining defilements leading to hell by their destruction. He will be made to go beyond the past and future *kamma* leading to hell, by destroying their strength and making them ineffective and making him a person who does not commit *kamma* leading to hell. He will cross over the hell in *saïsàra* by making him a person never to be born in hell. He will be made to cross over *saïsàra* by releasing from endless births of a worldling via only happy states of existence. This is the crossing over or *Nãyyànaññha* effected by the sotàpatti path.

The person so released from defilements, *kamma* and becoming (*bhava*) by the *sotàpatti* path will arrive at the supramundane site consisting *sotàpatti* fruit. Supramundane site is not a particular place but a status. Certain other statuses are also referred to as site as in the case of Buddha *bhåmi*, *Sàvaka bhåmi*. The person who has arrived at the supramundane noble site consisting of the *sotàpatti* fruit can live with the satisfaction that he

Non-Commercial Distribution

has escaped the fear of hells. That alone is a great well being for him. When he is born in a happy course of existence in the future, he will not take wrong view. Will not be someone who lives by unwholesome acts. Will not be a pillar for *saïsàra* and remain there. Will not be someone who is floating in the whirlwind of *saïsàra*. He will approach *Anupàdisesã* Nibbàna by the day. Will not be distanced from the oasis of Nibbàna like the worldlings. Even when born in a happy course of existence he will not become lower in status. Will progressively arrive at places where there is splendor, prosperity and pleasure. The noble one who goes to the *brahma* realm by developing absorptions will never come again to the sensuous sphere. He will stay where he is or will be born at a higher plane. Born in that manner and when fed up with mundane pleasure will end suffering by arriving at *Anupàdisesã* Nibbàna. These are the benefits of the *sotàpatti* person due to *Nãyyànaññha* of the *sotàpatti* path. The *Nãyyànaññha* of the *sakadàgàmi, anàgàmi* and *àrahat* paths should be similarly comprehended.

2. *Hetuññha*

Causing the attainment of Nibbàna by removing the hindrances is ***hetuññha.*** If the *sotàpatti* path is established in someone's mind, permanent noble qualities occur. Morality too will improve day by day, month by month, year by year and life by life and will

Non-Commercial Distribution

become permanent in him. Various types of concentration too will develop in him from day to day, month to month, year to year and life to life. Wisdom too will develop in him from day to day, month to month, year to year and life to life and will become permanent. Foundations of mindfulness (*satipaññhàna*), right exertions (*sammapadhàna*), roads to power (*iddhi pàda*), faculties (*indriya*), powers (*bala*), factors of enlightenment (*bojjhanga*), and path factors (*maggàïga*) too will improve, sharpen from day to day, month to month, year to year and life to life and become permanent. As good qualities develop the *anupàdisesã* Nibbàna too will come close to the noble person. The *sotàpatti* path will be a cause for Nibbàna by being a basis for the development of good qualities that brings Nibbàna closer. Development of good qualities and attaining Nibbàna are the benefits of *hetuññha* for the *sotàpatti* person. *Hetuññha* of the remaining paths should also be considered in this manner.

3. *Dassanaññha*

The supramundane path is lead by wisdom. It will make Nibbàna or the four noble truths appear perceptibly as never seen before in the *yogàvacara*. The nature of such perceiving of Nibbàna or the four noble truths by the path is its ***dassanaññha***. However much mundane pleasures are enjoyed during the time of traversing *saïsàra* by the person attaining *sotàpatti*, he will never

Non-Commercial Distribution

forget the four noble truths showing Nibbàna which he saw by the glory of the path. Even if one reflects on the noble truths after the lapse of many aeons, he will see it as clearly as a person who has not looked up for a long time, will see without delay the heavenly objects such as sun and the moon as he looks up. It is the benefit of *dassanaññha* in the supramundane path for the *sotàpatti* person. *Dassanaññha* of the remaining paths should also be considered in this manner.

4. *âdhipateyyaññha*

The nature of the supramundane path acting as the leader in the minds of beings is ***àdhipateyyaññha***. Acting as leader means, bringing under its control. Craving acts as the leader in the mind of the worldling. Therefore, worldling performs wholesome acts mainly for the sake of prosperity which is food for craving. Craving fails to act as the controller of the mind of the noble person, from the time of attaining the *sotàpatti* path. The remaining defilements will also fail. The path alone will control the mind of the person who has been released from the control by craving. Therefore, the *sotàpatti* person will not perform an unwholesome act which will result in the birth in hell. Wholesome acts will also be performed only to shorten *saïsàra* and not to lengthen it. Will do solely for liberation. Therefore, the wholesome acts which are devoid of craving of the *sotàpatti* person are pure. Not performing unwholesome acts which cause

Non-Commercial Distribution

birth in hell, not performing wholesome acts which lengthen the *saïsàra*, not abandoning the triple gem, not seeking the help of another teacher and the like are benefits of *àdhipateyyaññha* of the *sotàpatti* path for the *sotàpatti* person. *âdhipateyyaññha* of the remaining paths should also be considered in this manner.

The truth of the path or the unfailing method of liberation should be looked at in terms of the stated characteristics or qualities. If something has the quality called *nãyyànattha* which takes one across the *saïsàr*a, the characteristic called *hetuññha* causing the attainment of Nibbàna, the characteristic called *dassanaññha* clearly seeing Nibbàna and the controlling nature called *àdhipateyyaññha,* it is truly the path for the release from suffering. These four qualities are definitely found in the path having eight factors such as right view. Nothing else has these four qualities. Therefore, the Tathàgata stated that the supramundane path with eight factors such as right view is the noble truth of the path leading to the cessation of suffering.

Types of truth

Lord Buddha taught the four noble truths as ***"cattàri ariyasaccàni"***. There is also a discourse on the four-fold truths without the adjective noble as, ***"Cattàri saccàni dukkha§, dukkha samudayo, dukkha nirodho, dukkhanirodhagàminã pañipadà".*** **The four noble truths and the four-fold truth should not be**

Non-Commercial Distribution

mistakenly taken to be one and the same. Showing craving alone to be the cause [of suffering] is the four noble truths. There are causes other than craving that create suffering. Although they are causes of suffering but are unable to cause suffering in the absence of craving; craving alone is given as the cause of suffering in the teaching of the noble truths. The discourse on the four-fold truths is made including all the causes that bring about suffering. There are **five items of dhamma** given in the discourse on the four-fold truths. They are craving, defilements other than craving, remaining unwholesome dhamma, wholesome roots [of action] connected with depravities (*sàsava*) and the remaining wholesomeness connected with depravities. The discourse on the four truths has been made showing those dhamma in many different ways. The entire teachings in this regard are as follows:

(1) ***Tattha katamo dukkha samudayo? Taïhà ca, avasesà ca kileso, avsesà ca akusalà dhammà, tãõi ca kusalamålàni sàsavàni, avsesà ca sàsavà kusalà dhammà aya§ vuccati dukkhasamudayo.***

(2)*Tattha katama§ dukkha§? Sàsavàna§ kusalàkusalàna§ dhammàna§ vipàkà ye ca dhammà kiriyà neva kusalàkusalàna§ ca kammavipàko sabba¤ca råpa§ ida§ vuccati dukkha§.*

(3) ***Tattha katamo dukkhanirodho? Taïhàya ca avasesàna¤ca kilesàna§ avsesàna¤ca akusalàna§***

Non-Commercial Distribution

dhammàna§ tiõõa¤ca kusalamålàna§ sàsavàna§ avsesàna¤ca Sàsavàna§ kusalàkusalàna§ dhammàna§ pahàõa§ aya§ vuccati dukkhanirodho.

(4) ***Tattha katamo dukkhanirodhagàminã pañipadà? Idha bhikkhu yasmi§ samaye lokuttara§ jhàna§ bhàveti õiyyàõika§ apcayagàmi§ diññhigatàna§ pahàõàya pañhamàya bhåmiyà pattiyà viccicevа kàmehi vicicca akusalehi dhammehi savitakkam savicàra§ vivekaja§ pãtisukha§ pañhamajjhàna§ upasampajja viharati dukkhà pañipada§ dandhàbhi¤¤a§ tasmi§ samaye añññhaïghiko maggo hoti. Sammà diññhi - as before - sammà samàdhi. Aya§ vuccati dukkhanirodhagàminãyà pañipadà. Avasesà dhammà dukkha nrodha gàminãyà pañipadà sampayutta.***

Its meaning is as follows:

(1) What is the cause of suffering among the four-fold truths? Craving, secondary defilements, secondary wholesome dhamma, the three wholesome roots connected with depravities, secondary wholesome dhamma connected with depravities are the cause of suffering.

(2) What is suffering here? Results of the wholesome-unwholesome dhamma connected with depravities, the dhamma which are actions, not wholesome, not unwholesome and not results of action and all corporeality are suffering.

Non-Commercial Distribution

(3) What is the cessation of suffering here? Is there an extinction of craving, remaining defilements, remaining unwholesome dhamma, the three wholesome roots connected with depravities and remaining wholesome dhamma connected with depravities; this is the cessation of suffering.

(4) What is the path leading to the cessation of suffering? In this dispensation does a Bhikkhu at a certain time, in order to overcome [wrong] views and reach the first supramundane status, having developed the supramundane absorption which carries him away from *saïsàra* deleting births-deaths in the triple realm of existence; forsaking sensuous pleasures and attains first absorption endowed with thought formation, discursive thinking, rapture, happiness; living thus constitutes the eight-fold path. Right view, right thought, right action right livelihood, right effort, right mindfulness and right concentration comprise the path leading to the cessation of suffering. The other dhamma [arising at that time] are merely those associated with the path leading to the cessation of suffering.

The true four-fold functions

Mere knowledge of the four noble truths does not result in the deliverance from suffering. There are four functions to be performed regarding the four noble truths. The real benefit of knowing the four noble truths will accrue only when this is done. Those true functions

Non-Commercial Distribution

are **function of full understanding (*pari□□à krutiya*), function of overcoming (*pahàõa krutiya*), attainment function (*sàkshàt karaõa krutiya*)** and **meditation function (*bhàvanà krutiya*).**

Here *pari□□à krutiya* is about the truth of suffering. Understanding separately characteristics of mentality-materiality belonging to the truth of suffering is ***pahàõa krutiya.*** *Pahàõa krutiya* is something about the truth of cause [of suffering]. Removal of craving is ***pahàõa krutiya.*** Attainment is about the cessation [of suffering]. Attainment of Nibbàna consisting of the truth of the cessation [of suffering] is the ***sàkshàt karaõa krutiya.*** Meditation function is regarding the truth of the path. The development of the path factors up to the supramundane level is the ***bhàvanà krutiya*** regarding the truth of the path. May everyone lovingly learn these four noble truths Dhamma, practise functions such as *Pari□nà-Pahàõa* and be released from suffering!

May the merit acquired by us in compiling this description of the four noble truths Dhamma result in, the release of all beings from suffering and the attainment of Nibbàna!

The description of the four noble truths ends here.

Non-Commercial Distribution

Non-Commercial Distribution

Non-Commercial Distribution

Non-Commercial Distribution